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A CJN EXCLUSIVE

CANADA'S HITLER BOY & HIS "HINDENBURG"

By RAY GOULD
CJN Staff Writer

Three Rivers, Que. — Real Caouette, leader of the Social Credit Party in Quebec, has won the silent approval of national leader Robert N. Thompson in his new drive as the political heir of the "pre-1939" heroes of world-Fascism, Adolph Hitler and Benito Mussolini.

SURRENDERS TO DEMAGOGUE

Mr. Thompson, who at first hastily disapproved Mr. Caouette's pro-Nazi statements in the French edition of **Maclean's Magazine** — following the shock with which Quebec's little Napoleon treated Canada, — remained silent at the national convention held here last weekend. Mr. Thompson and some of his friends did not dare offer any resolution to the convention condemning his co-leader for an open endorsement of Nazi and Fascist policy which brought about the destruction and devastation of World War II. Judging by all signs, Mr. Thompson has surrendered to Caouette's demagoguery which appeals to the politically illiterate elements in Quebec.

HITLER'S PHILOSOPHY

The fact that Mr. Thompson "laughed away" Caouette's statement (that he had worshipped Hitler for what he did for the German people and that he had admired his economic policies) saddened many observers of this convention. Political experts say that, although there is no proof of Mr. Caouette's link with the international neo-Nazi conspiracy, his political "philosophy" is a complete imitation of what the "new" Nazis say. The neo-Nazis claim that Hitler made a "mistake" in launching World War II; some of them even "admit" that he was "wrong" about the Jews. But othewise he was a "great leader".

It is not enough for Canadians to be dismayed by Caouette's Nazi propaganda, one expert told **The Canadian Jewish News.** Caouette is doing now exactly what the Hilterites did in pre-war Germany. He is exploiting democratic freedom of opinion in order to undermine democracy. Thus he has become a problem not only for Canada but for the entire North American continent. (It is expected that both the government and the loyal opposition will take steps to eliminate this threat to Canadian democracy.)

"HINDENBURG"

Mr. Thompson's statement Saturday evening, in which he cynically thanked the press for the publicity given Caouette, shows that the national leader has become a "Hindenburg" of the Canadian Hitler-worshipper. He is no longer free to oppose what he himself termed "the temperament and outlook of French - speaking Canadians." Said Mr. Thompson:

"I am not trying to rationalize Caouette. He is responsible."

It is hoped that Canada recorded the turnabout of Mr. Thompson. Immediatly after the Maclean interview, Thompson had stated that Caouette was "not speaking for the Party", while here, in Three Rivers, on Saturday night, he enjoyed the ugly spectacle and shared in the applause when Real Caouette repeated that "Hitler and Mussolini brought prosperity to their countries while the people in Canada were starving". He also accepted Caouette's statement that the Nobel prize is a Communist award.

REAL CAOUETTE

Friday, Aug. 31, 1962
ELUL 1, 5722
SIDRAH: SHOFTIM
Candle Lighting
in Montreal: 7:17
in Toronto: 7:41

THE CANADIAN JEWISH NEWS

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AT THE HEAD-TABLE, B'NAI B'RITH LEADERSHIP MEETING FOR ISRAEL BONDS: Left to right — Max Shecter, over-all B'nai B'rith Bond Chairman; J. Irving Oelbaum; M.A. Appel, National Director, State of Israel Bonds.

B'NAI B'RITH CHALLENGED BY ISRAELI BOND LEADERS

A new challenge—the challenge of "CHAI" (life) — was dramatically flung to the entire B'nai B'rith membership of Toronto by Mr. J. Irving Oelbaum at the leadership meeting for which he was the host on Tuesday evening, August 21, at the Primrose Club.

Convened for the purpose of planning broader participation of B'nai B'rith lodges and chapters in the Toronto Israel Bond Campaign, Presidents and Bond Chairmen of the entire organization responded enthusiastically to Mr. Oelbaum's stirring address. "Last year we had 850 B'nai B'rith Bond purchasers in Toronto. This year our goal must be raised by another *one thousand* B'nai B'rith purchasers to reach the simbolic figure of 1800 representing "Chai". In so doing we are ensuring that new life will once more make the barren desert of the Negev green and flourishing. Here is Israel's new frontier, and here will settle the immigrant families who today flood into Israel at the rate of four to eight thousand each month", Mr. Oelbaum declared.

Mr. Oelbaum's words were further amplified by Mr. M. A. Appel, National Director for State of Israel Bonds who lauded the efforts of B'nai B'rith on behalf of Israel both before and since the establishment of the State. Mr. Appel called for "even more vigorous and dynamic partnership of B'nai B'rith with the people of Israel in this "Decade of the Negev" when Israel stands poised on the threshold of another vital phase in its struggle for economic independence".

Chairman of the evening was Mr. Max Shecter, over-all Israel Bond Chairman for Toronto B'nai B'rith who pledged all-out support in the 1962 campaign. Leading B'nai B'rith personalities at the head-table who participated were Messrs. Harry Frank, Mack Lewis, Harry Pachter, Dr. Alex Lipson, and Mr. Aubrey Rajak, manager of the Toronto Israel Bond Office.

Commentary • By M. J. Nurenberger

ENCORE: THE U. S. AND ISRAEL

The explanations of and excuses for the Kennedy administration's policy regarding the New Look in Washington's Middle East Policy, (as reported here last week), and the inspired" off the record" items in connection with Meyer Feldman's visit to Israel, demand some clarification. They also pose some questions.

* * *

Mr. Meyer Feldman, who is President Kennedy's close advisor, took a trip to Israel last week in the company of Mr. Abraham Feinberg, one of the important figures in the Democratic Party of the United States. In connection with this visit, the Israeli press commented that Mr. Feldman came to Israel with the full knowledge and approval of the U.S. president, and that he has assured the Israeli leaders that the United States pro-Nasser policy does not exclude or even diminish the traditional friendship for Israel. (Incidentally, or not so incidentally, I heard the same thing in Washington.) However, despite this new line of explanation, some points remain obscure.

* * *

First, one is at a loss to understand why Nasser, while accepting all the aid he can get from Washington, is simultaneously and unblushingly threatening Israel with destruction. Also it seems to the nonpartisan observer that, while the Kennedy administration is making every effort possible to convince Nasser that the U.S. is behind him, we did not receive from the American capital any assurance as to the assumption that Nasser had promised any concession vis-à-vis Israel. Quite to the contrary: never before have we heard such Hitler-like, bellicose threats aimed at Israel as those released within the last few weeks from Cairo.

Second, the visit by Messrs. Feldman and Feinberg to Israel may be very important. However, to the experienced eye, it looks too much like an old Tammany Hall pre-election pilgrimage.

* * *

To the true friends of America, of the America which has always inspired the persecuted and the enslaved the world over to hope for justice, the recent flirtation between Washington and Cairo seems quite like Chamberlain's tragic Munich appeasement.

* * *

*It is the enemies of the United States who approve of this New Look while its real friends suffer in despair. I, for one, believe that American common sense and the idealism which is still very much the same **south** of the border will prevail.*

ROBARTS TO ADDRESS ZIONISTS

The Honourable John P. Robarts, Q.C., LL.D. Premier of Ontario, will address the 36th National Convention of the Zionist Organization of Canada, which takes place in Toronto November 2nd — 6th at the Park Plaza Hote. The event will be a highlight of the largest and most colorful Zionist Convention ever assembled in Canada.

900 DELEGATES ELECTED

The Ontario Premier's address is one of a number to be given by well known personalities from Canada and elsewhere, invited to the Diamond Jubilee Convention by the National Convention Committee, which is responsible for the planning of the agenda and special activities in connection with the Convention.

To date, over 900 delegates, from various regions of the Z.O.C., have been elected.

Preparations for the accommodation of the delegates includes the reservation of one complete wing of the Park Plaza, including all the public rooms, for the duration of the Convention.

Premier Robarts, at the age of 45, is one of the youngest men ever to hold the office of Prime Minister of Ontario. He was elected to this high post on November 8th, 1961.

YEVTUSHENKO EXPLAINS BABI YAR

TEL AVIV (CJN). — Soviet poet Evgeny Yevtushenko told a Bat Yam housewife that he wrote "Babi Yar" as his "contribution to the fight against the vestiges of anti-Semitism" still existing in the Soviet Union.

Yevtushenko added that the campaign to stamp out anti-Semitism has the full support of the Soviet regime.

Mrs. Tamar Peleg, mother of two, was the only Israeli guest of the poet and his wife, Galia, at their home in Moscow, at the premiere performance of the latest work of Shostakovich, said to have been inspired by "Babi Yar." She was on her way back to Israel from the Helsinki Youth Festival, where she was a member of the Communist-dominated group.

She had first met the Yevtushenkos on the Soviet ship Grusia in Helsinki harbour, where she acted as translator in an interview given by the poet to a "Kol Ha'am" reporter.

EVGHENNY YEVTUSHENKO

JESUITS "WARN" JEWS ON RELIGION IN SCHOOL

NEW YORK (CJN). — America, a weekly journal edited by Jesuits, warned "our Jewish friends" in an editorial published in the last issue that a concerted drive on their part to eliminate all religious practices in the public schools might lead to an outbreak of anti-Semitism on the continent.

Spokesmen for the American Jewish Congress immediately assailed the editorial as "threatening" in its tone.

The editorial, in the issue dated Sept. 1, came in the wake of continuing support by several Jewish organizations and rabbis for the Supreme Court in its decision of June 25 outlawing the New York Regents Prayer from public schools in the state.

"America has scored that decision as a step toward the secularization of the country. Its editors commented in the editorial that there have been "disturbing hints of heightened anti-Semitic feeling" since the decision was handed down.

This has come about, they indicated, because Jews were among those petitioning the court to bar the prayer and because Jewish groups have since been trying to promote a "climate of opinion" that will make it easy for the court to continue to make decisions supporting an "absolutist" view of the separation of church and state.

The editors contended that the Jewish community was not unanimous in supporting the court's action and in other efforts to remove religious observances from public activities.

Such "doctrinaire views" the editorial said, are being promoted, despite a diversity of opinion and policy among Jewish groups, by the American Jewish Congress and its counsel, Dr. Leo Pfeffer, and by two Reform Jewish organizations, the Union of American Hebrew Congregations and the Central Conference of American Rabbis.

The editorial continues:

"These Jewish agencies make no secret of their view that a favorable climate of opinion' will help stop legislation providing grants or loans to church-related institutions of higher learning. Such a 'climate' is also seen as favoring the passage of bills that would provide Federal aid to public but not to parochial schools.

Conceivably, with help from some important Jewish groups, the recitation of the 'Lord's Prayer,' as well as the reading of passages from the Bible in the public schools, can and may, in the near future, be declared unconstitutional.

"We wonder, therefore, whether it is not time for provident leaders of American Judaism to ask their more militant colleagues whether what is gained through the courts by such victories is worth the breakdown of community relations which will inevitably follow them. What will have been accomplished if our Jewish friends win all the legal immunities they seek, but thereby paint themselves into a corner of social and cultural alienation?

"The time has come for these fellow citizens of ours to decide among themselves precisely what they conceive of the Jewish community in the United States — in a word, what bargain they are willing to strike as one of the minorities in a pluralistic society. When court victories produce only a harvest of fear and distrust, will it all have been worthwhile?"

AMERICA's editors said they intended to get Christians and Jews who were concerned with anti-Semitism to take steps to see "that this hateful thing should not arise to plague us both."

The Christian Century, a leading Protestant journal, and Presbyterian Life, the official magazine of the United Presbyterian Church, both have printed editorials supporting the decision. Protestant leaders have been found on both sides — Bishop Richard C. Raines of the Indiana Methodist Area supported the court, for instance, while the Right Rev. James A. Pike, Protestant Episcopal Bishop of California, oppose.

At the America editorial offices, 329 West 108th Street, the Rev. Donald R. Campion, an associate editor, said the editorial had come about because of reports that anti-Semitic sentiment had been developing among Christians and specifically among Catholics.

Catholic clergymen have been puzzled, he said, by statements of a number of rabbis in favor of the prayer decision. But, he continued, the laity has tended to believe that the entire Jewish community was opposing prayer in the schools. He said the laity was reacting strongly against this position of the Jews.

WASHINGTON

FELDMAN MISSION TO ISRAEL IS "PRIVATE"

WASHINGTON (CJN). — The White House insisted on Friday that Mr. Myer Feldman, President Kennedy's Deputy Special Counsel, visited Israel in a private capacity last week and not as an official.

The White House spokesman, Mr. Pierre Salinger, said that Mr. Feldman, who returned to Washington on Friday morning, had gone to Israel as a private citizen and as a guest of the Weizmann Institute of Science.

KENNEDY APPROVAL

JERUSALEM (CJN). — Mr. Myer Feldman, Deputy Special Counsel to President Kennedy, told the "The Jerusalem Post" that U.S. friendship for Israel remains solid.

Mr. Feldman denied reports that he had delivered a personal letter from Mr. Kennedy to Prime Minister Ben-Gurion during his visit here.

He said that his trip had been made with the prior consent of President Kennedy, although there had been some reluctance at first because of the press of legislative business. In his meetings with Israel officials, he said he had been primarily concerned to hear Israel views on the problems facing the area.

U.S. STRESSES "TIMING" IN M-E PEACE BID

WASHINGTON (CJN). — The State Department favours Arab-Israel peace but "our reservation about the present Israeli initiative relates to its timing — and hence to its utility," Assistant Secretary of State for International Affairs, Mr. Harland Cleveland, said in a letter to Representative Leonard Farbstein, Democrat, (New York).

Mr. Cleveland said the State Department considers the Arab refugee problem of primary importance because of the continuing human suffering, inherent tension and financial burden.

Since Dr. Joseph Johnson is approaching a "crucial phase" in his negotiations to solve the Arab refugee deadlock, it "seems to us that the maximum efforts of the U.S. as well as of the countries in the area should be devoted to seeing these important negotiations through to a successful conclusion."

Mayor Heads Korolnek Testimonial

On Monday evening, September 10th, the Toronto Jewish community will pay tribute to one of its senior citizens, Itsheh Meyer Korolnek.

A testimonial dinner will take place at the New Murray House and the patrons include our most prominent leaders, headed by His Worship Mayor Nathan Phillips.

J. Irving Oelbaum, president of **The Canadian Jewish News** and dean of Toronto's Jewish leaders, is honorary chairman of this affair. Co-chairmen are Samuel Posluns and Samuel J. Sable.

The Korolnek testimonial dinner promises to become one of the foremost social events of the year.

Itsheh Meyer Korolnek settled in Toronto in 1910. Since his arrival here, Reb Itsheh Meyer has dedicated himself to the building of Jewish schools and has been the principal driving power behind the Eitz Chaim Talmud Torah and Day School, which is today one of the most famous educational institutions on the continent.

Mr. Korolnek won respect both in his business activities and in his social contacts as a man of integrity and highest principles. It is therefore expected that the elite of our community will turn out to honor this remarkable pioneer of Jewish Toronto.

SAMUEL J. SABLE

SAMUEL POSLUNS

MAYOR NATHAN PHILLIPS

ITSHEH MEYER and ALTA TAUBE KOROLNEK

This is Your Life, REB ITSHEH MEYER

This message is addressed to the young of our community. It is not signed. For it is impossible to enumerate on this page the names of all those in the Jewish community of Toronto who are indebted to you for their Jewish education.

For the fifty-two years that you have been residing among us in this beautiful land of opportunity and freedom, your life has been an inspiration to all of us who have known you and love you, and who hope you witness the fulfillment of your prayer: to see the coming of the Messiah and the advent of the true redemption of tortured humanity.

When we will honor you, on September 10th, 1962, at the New Murray House, we also will honor the Jewish community and set an example to our children and children's children of what the life of a good Jew should be. We will point out to them the freedom and opportunities which Canada, and the North American continent in general, offer to everyone for his to take.

According to our ancient Jewish tradition, when you arrived in Toronto in the year, 1910, you became a laborer. You joined the aristocracy of those who honor manual labor, who live by the sweat of their brow. Yet, simultaneously, you knew that, in the Jewish community, the laborer and the millionaire are equal — when they remember that man does not live by work alone. Immediately you took advantage of a Jew's opportunity for spiritual fulfillment. You dedicated your life to the building of the Eitz Chaim schools and to Jewish education in general, according to the dictum that "all thy children shall be learned men". Thus you have helped lay the foundation for what a Jew's life should be: to build the community while building your own life. You have succeeded in both fields of endeavor: you have been fortunate in establishing yourself as a businessman and you are an example to all of us — how to live as a Jew, for the community.

This is the lesson we want to bring to all those for whom we are building Jewish education in this city. On Monday, September 10th, we will all say: Look at the life of Reb Itsheh Meyer Korolnek; this can be the life of everyone among you.

Reb Itsheh Meyer imbues children — whether his own or other — with enthusiasm and love for Torah, Mitzvot and the Land of Israel.

The Itsheh Meyer Korolnek Testimonial Dinner
Will Take Place On Monday Evening, September 10th, 1962, at
The NEW MURRAY HOUSE

PATRONS: His Worship, The Mayor of Toronto, Nathan Phillips, Q.C. and Mrs. Phillips; Honorary Chairman, J. Irving Oelbaum; Co-chairmen, Samuel Posluns and Samuel J. Sable.

THE COMMITTEE OF SPONSORS ARE: Stephen Berger, Kalmen Berger, Abe Bleeman, Harry P. Botnick, Ch. Elbaum, Samuel Feldt, John D. Feinberg, Charles Garfunkel, Meyer W. Gasner, Albert Gallander, Controller Phillip Givens, Q.C., Bert Godfrey, Frank Goldblatt, The Honorable Allan Grossman, M.P.P., Alex Grossman, Harry Jordan, C.A., Benno F. Hahn, Morris B. Kaufman, Sam Kerzner, Joseph Kerzner, Irving Lerman, Joseph Levine, Mark A. Levy, Lewis J. Moses, C.A., David Newman, Q.C., Marcus Nussbaum, Rabbi Dr. David Ochs, Controller Herbert Orliffe, Q.C., Ted Richmond, Kurt Rothschild, Alderman David Rotenberg, Hershel Rubenstein, Harry Sherkin, Joseph Silver, David Silverstein, Archie Sopman, Abraham Starkman, Joseph Tanenbaum, Max Tanenbaum, Bernard Weinberg, Q.C., Morry Wingold, Sam Worstman, Ben Wortsman, Ch. Joseph Zeifman.

SAMUEL J. SABLE is Convenor of the Dinner
For Further Information Call: RU. 9-4366

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MEYER LEVIN, best-selling American author, is now a resident of Israel. As a Jew who lives in Israel Mr. Levin has acquired the right to express his opinion on the relationship between State and Religion in Israel — his country.

The Editors of THE CANADIAN JEWISH NEWS are proud to present Meyer Levin's series of three articles on this controversial subject in the spirit of the tradition of free press, although we do not share the opinions of our eminent contributor.

Upon the conclusion of this series we shall open the columns of The Canadian Jewish News for a debate of a subject which should be discussed openly and candidly.

The Editors

A CJN EXCLUSIVE

by Meyer Levin

RELIGION AND FREEDOM IN ISRAEL

This is the first of three special articles on this subject.

As Israel's national life is consolidated, the religious problem becomes increasingly acute: to what extent is the nation a theocracy? Is this State, founded largely by free-thinkers, inhabited by Jews ranging from the atheistic to the ultra-Orthodox, consigned by public will, by political expediency, by respect for tradition, by apathy, or by the skilful tyranny of a minority to give over the control of central events in human life to the keepers of the religious code? And as far as religion itself is concerned, is the organised rabbinate of Israel fulfilling the needs of Jews?

The past months have seen the rise of protest movements such as the League Against Religious Coercion. They have also seen progress in the establishment of "progressive" congregations. A stirring of interest in religious thought may be noticed among large elements of the population hitherto indifferent.

VACUUM IN RELIGIOUS SPHERE

After several years of residence in Israel, I feel there is a serious lack of understanding abroad on this topic, due to the sensitivity of the subject itself and also to a tendency among Diaspora Jews to smile condoningly upon all that happens in the Jewish State. Yet the form taken by Judaism in the Jewish State is of utmost concern to Jews everywhere. There is danger to the inmost ethic of Judaism in the development of a cynical Shabbos - goy psychology which accepts religious rules with the understanding that there are always ways around them. There is danger to our democratic ethos in trading away control of important human rights for a political balance of power. There is, perhaps worst of all, a vacuum created in the religious sphere for a large element, perhaps a majority of the population that feels no true response to Orthodox worship. I shall attempt to picture day-to-day experiences in Israel on this issue.

"Do the religious laws really bother you very much in your daily life?" is the question which almost any visitor asks the non-Orthodox, in Israel. This is merely to ask, "How tolerable in this particular tyranny?"

In a recent "dialogue" held in Jerusalem between Israelis and American Jews, I heard the Minister of Education and Culture, the eloquent Abba Eban, resort to the accepted answer. After all, the answer goes, the non-observant Jew scarcely notices the minor restrictions imposed by the Sabbath regulations, and willingly submits to them for the sake of an "ongoing society." And the ordinary Jewish household, the argument goes, is rarely affected by the marriage regulations, which may prove troublesome for the inter-married. For Jewish couples who on principle are opposed to marriage by a rabbi, a trip to Cyprus, for a civil marriage can be combined with a honeymoon. Of course, the marriage may prove officially faulty, but there are ways round most problems. On the whole, it is implied that minor concessions made in daily life constitute a small price indeed for the immense gift of living in a Jewish State.

Why can there not be a Jewish State in which the Orthodox alone are obliged to abide by Orthodox rules?

NEW SABBATH LAW

In the recent past, with the abduction of Yossele Schumacher by Orthodox educationists as a passion-raising focal point, there has been a growing agitation to break the power of the religious centre, and achieve a full separation of synagogue and State. This has evoked a counter-drive by the religious parties. One of their objectives is a national Sabbath law which will blanket the country with regulations which at present depend on local enforcement.

In Haifa, a worker-dominated city, buses are allowed to run on the Sabbath. They would presumably be stopped. At present, taxis and private cars operate on the Sabbath, except in Orthodox enclaves. Probably no inroad would be attempted on this liberty, outrageous as it my seem to the scrupulously observant, for at such an attempt the complaisant population would doubtless erupt.

It is true that the average Israeli is complaisant. Even non-kosher housewives don't, as a rule, mind being limited to kosher meats — though forbidden pork has been regularly sold under counter in many a Tel Aviv shop despite inspections and fines. (The new law against pig breeding may finaly put the pork-chop out of reach). Yet, even if he has himself escaped serious inroads on his personal freedom, there is scarcely an inhabitant of Israel who does not have a relative or friend with an embittering tale to tell. Who does not know a divorced woman forbidden to marry because the man of her choice is a Cohen? (Cohen-Priest, according to tradition, a descendant of the High Priest Aaron). And there are the cases of lovers free to marry any one else but each other because their liaison caused a divorce. I know such a young couple, who have a child; their lives have been made virtually unlivable.

STATE RELIGION

The non-Orthodox Jew sooner or later will come into conflict with his environment. My own conflict arose over the question of a Liberal synagogue. There is, by law, freedom of religion in Israel. Yet, through the control of marriage, burial, and other rites by the organised rabbinate, Orthodox Judaism is virtually a State religion. True, a small number of progressive congregations have from time to time held services, but their rabbis are not authorised to perform marriages or other registered communal functions.

Even the holding of services has been impeded by various subterfuges. Last autumn, a visiting American Reform rabbi was asked to hold high holyday services in an area, near Tel Aviv. Accommodation was booked at a hotel; the response was an overflow. A large number of the worshippers were from English-speaking countries: America, Britain, South Africa. Again and again I heard people say: "This is the first time I've felt at home at a service in Israel."

Yet the hotel was immediately notified that its kosher licence would be taken away if it again booked up a "progressive" group. An intensive search for premises was undertaken. With a housing shortage in the area, suitable accommodation was almost impossible to find. However, there was a handsome new youth-house in our town, Kfar Shmaryohu; we approached the mayor for its use. He gave us his blessing and referred us to the Vaad Ha-Kehillah, the committee on religion. After protracted meetings, the answer was "No." We could not book, or be allowed the use of a public building.

But how was it then, we asked, that the "regular" local congregation held its services in the town hall? Was there a State religion, in our town, alone privileged to make use of public buildings?

The answer was that the town fathers feared the splitting-up of the community into several groups, Reform, Conservative, Orthodox, "like in America where they won't even talk to each other." (!) However, as there was freedom of religion in Israel, several members of the Vaad assured us that if we could find a private place to rent, no one would impede our holding services.

There proved to be just one suitable private building. The landlord seemed quite pleased to rent it out to us; terms and even details of alteration were agreed to. A date was fixed. But then the landlord had a change of heart. Two members of the Vaad, the very ones who had assured me there would be no interference with private booking, had spoken to the landlord, not officially, but as old friends, saying they would be very unhappy if he let the place to a Progressive synagogue.

We protested to the mayor. "There's free speech in Israel, isn't there?" he said.

I have recounted this incident at some length because it throws light on the character of the struggle. The "Progressive" movement has meanwhile acquired a centre in Jerusalem, and will doubtless find a place of worship in our own community too. But the struggle over religion in Israel is not as simple as it sounds. It is anything but a struggle of atheists versus believers. It is a power struggle, in which the true function of religious leadership often seems to be lost.

(Second article-next week)

Letters to the editor

YOUTH IN TORONTO

Dear Editor:

A perusal of your newspaper over the past few months, with similar observation of various communal activities, has led us to the conclusion that the youth of our community plays a very minor role in the development of any trends of thought. We, the members of Betar in Toronto, will attempt to alter this situation somewhat, and hope that you will allow us space in your newspaper for comments on matters of concern to the Jewish world.

In this letter, I would like to raise a question which I feel is of great importance to Zionism, Israel, and the Jewish people. The Law of the Return of the Israeli Knesset states that every Jew, unless convicted of a criminal offence, has the right to migrate to Israel. The Jewish Press has had very little to say about Dr. Soblen. There is one question, however, that I feel should have been brought out,and that is: "who is to decide whether a Jew is ineligible to migrate to Israel? Is it to be the Israeli government, the elected executive branch of Israeli political life, or is it to be the Courts of Justice of Israel?

I feel that the Israel government has stepped out of turn in deciding the ineligibility of Dr. Soblen. This matter should have been decided by a High Court of Israel as a matter of principle. Whether or not Soblen would have been found guilty of a crime, as implied by the Law of the Return, is not of direct concern in this particular case, but the decision should have been reached by a court of law, and not by a Cabinet motivated by political considerations.

It would be of interest to us to find out what other Jewish youth of our community feel about this matter

D. Rosing,
Chaver Betar Machoz
Toronto

CONGREGATION HABONIM OF TORONTO

RELIGIOUS SCHOOL

Registrations will still be accepted for the coming school year, Kindergarten to High School grades. The Curriculum is based on the course outlines of the Canadian Jewish Congress.

The School operates on Sunday mornings only
Moderate fees.

For information: Mrs. G. Matheus, RU. 3-8437 or Mrs. K. T. Schotzky, BA. 5-2489

Reform congregation requires Director of Education. Must be able to plan and coordinate educational programs of Religious and Hebrew Schools. University graduate preferred but not essential. Reply giving full background and experience to Dr. B. J. Shapiro, Temple Sinai, 210 Wilson Ave. Toronto12.

Congregation Habonim of Toronto

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Wishes to announce that
HIGH HOLY DAYS SERVICES
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Attention: To ensure your same seat for this year Confirm with us before Sunday September 9th.
Call — 8 - 10:00 p.m. Sundays 11:00 to 2:00 p.m.
Mr. Pella at RU. 1-3569 or RU. 1-9007
Best wishes to you and yours for the New Year
THE COMMITTEE
CONGREGATION KING DAVID
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1451 Don Mills Road
Affiliated with United Synagogue of America (Conservative)
Rabbi Solomon Spiro
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YOM KIPPUR - Oct. 7th, 8th.
(seats now being distributed to members) Applications for membership are now being accepted. For information please contact M. Heifitz, HI. 4-6494 or A. Pearlstein, HI. 4-3385
Hebrew School 3 days, grades 1 through 7 | **Sunday School** for 5 and 6 year olds.
Registrar, MRS. E. ROSENBERG HI. 4-4022
Registration for the term beginning September. Due to the limitation of physical facilities, interested parents are urged to arrange now for the Jewish education of their children.
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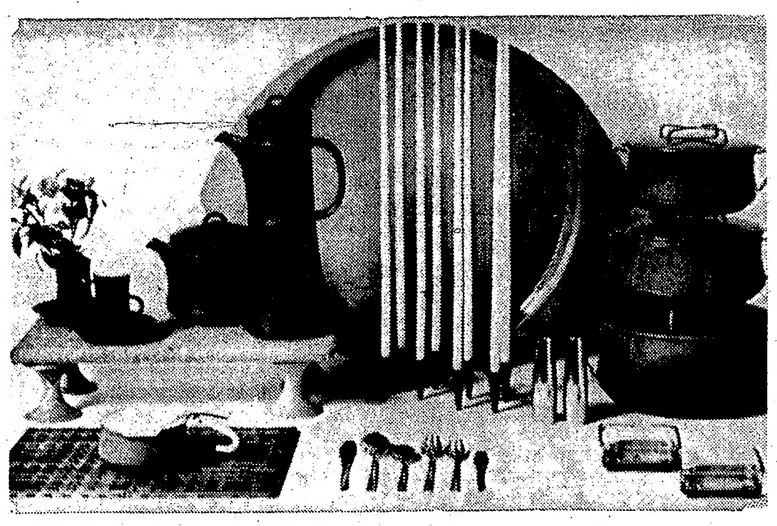

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CANADA'S LEADING JEWISH NEWSPAPER IN ENGLISH

BELOVED TORONTONIAN

SALUTE TO REB ITSHEH MEYER

Toronto Jewry will honor on September 10th one of the most colourful and distinguished citizens of this community. Few of our Torontonians deserve more public recognition than does Itsheh Meyer Korolnek, the pioneer of traditional Jewish education in this city.

When Itsheh Meyer, as he is called endearingly, came to Toronto more than half-a-century ago, he worked hard, as did all immigrants. Nevertheless he remembered what he learned in the **Heder** back home: men liveth not on bread alone. He also recalled the biblical truth, that the Torah is not the source of life for Jews on one side of the ocean only; the Torah is universal and eternal, as is the People of the Torah. Thus, when he established residence in Canada, Korolnek immediately began to fulfill the injunction of the rabbis of old: to create a home for Torah in the place of his abode.

Today, when we gaze upon the new generation studying Torah in the most beautiful and most modern surroundings, we remember with gratitude a pioneer such as Itsheh Meyer, who has helped lay the foundation for a Jewish community. For, thanks to him and all those like him, Toronto has become today a hub of Jewish living and Jewish learning.

GREAT JEWISH CENTRE

YESHIVA UNIVERSITY

Yeshiva University, America's oldest and largest university under Jewish auspices, has just concluded seventy-five years of uninterrupted service to the Jewish community on this continent.

Next week when the portals of this great institution of Jewish learning — probably the greatest in Jewish history — will open for its seventy-sixth academic year. North American Jews will analyze this date with pride and a sense of achievement.

It was in September, 1886, that a small group of immigrants on New York's East Side launched the first all-day Jewish school which was destined to develop into what is now the world's greatest Yeshiva with 5,000 young men and women enrolled in its seventeen schools and divisions.

The growth from the little Yeshiva on Manhattan's East Broadway to Yeshiva University certainly symbolizes the great changes North America Jewry has undergone in three-quarters of a century; from an immigrant group to a powerful, cultural factor in the life of this great continent.

IMMIGRATION QUOTA?

A RELIGIOUS BALANCE

We know the Reverend A. G. Forrest both by his reputation and by his writings not be a bigot. His policy as editor of the "United Church Observer" has put him squarely in the camp of the opponents of bigotry and he has shown himself consistently to practise what he preaches.

This is what makes all the more inexplicable his complaint that the Department of Immigration is in some way discriminating in favour of Roman Catholics in its admissions policy. Mr. Forrest feels that "a balance should be struck by fostering immigration from other non-Catholic countries". Not wanting to see an Italian or Hungarian turned away from this country".

Yet isn't this exactly what should happen if Mr. Forrest's "balance" were struck? What he is suggesting — however much it may be distasteful to him — is a sort of unofficial quota system. One of its first results would be the rejection of immigrant A, B, or C as "not belonging" to the "preferred" religion as required by the "balance"

Mr. Forrest's proposal would lead, we fear, to a situation that he himself would be the first to deplore and oppose.

DEPLORABLE ERROR

THE MILLION ARABS CLICHE

We must blame vacation time and the summer heat for the lapsus lingua which somehow pierced the otherwise carefully edited editorial pages of the Toronto **Telegram.** Many of us who respect the editorial policy of this fair newspaper were surprised, to say the least, when we were treated last Saturday to a feature in which Aaron R. Einfrank of the **Telegram's** United Nations bureau, repeates the Arab propaganda cliche about the refugee problem in the Middle East.

Says Mr. Einfrank:

• "The UN is still picking up the pieces from the 1948 Arab-Israel war.

"... They are the human left-overs, more than a million of them clustered in refugee camps, in the Gaza Strip, Jordan, Syria and Lebanon.

"These Arab unfortunates were driven out of their native Palestine during the Arab-Israeli fighting, and Israel refuses to allow them to return to their homes within Israels borders".

• • •

Every student of contemporary history who is unbiased knows:

• The million Arab refugees are exactly double the number of those who left Palestine because they were told they would return as conquerers. (Deaths are never registered in the Arab DP camps).

• Israel never expelled these Arabs.

TORONTO RABBIS

RESONANCE SOUTH OF THE BORDER

Two Toronto rabbis, eminent leaders in their respective congregations, have recently made an impact outside the boundaries of our community. Both are praised in publications south of the border for their spiritual contributions to American Jewry.

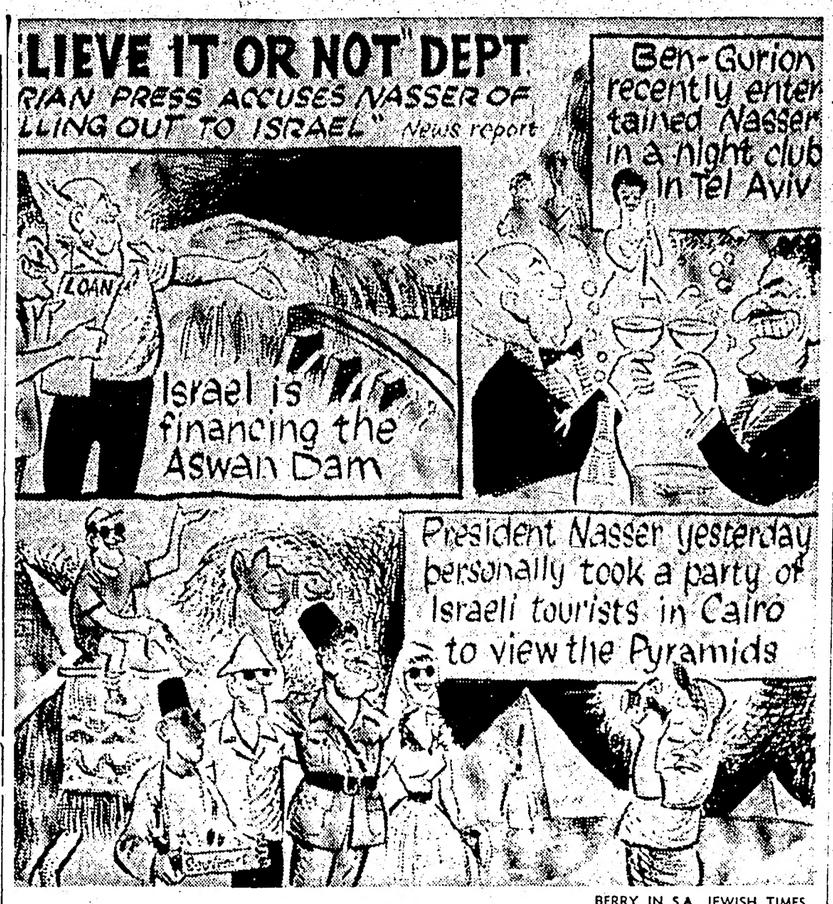
One of them, Rabbi Walter S. Wurzburger, has been with us several years as the rabbi of Shaarei Shomayim. Despite the fact that Dr. Wurzburger occupies what is considered the foremost orthodox pulpit in Toronto, he simultaneously dedicates himself to Jewish scholarship and spiritual leadership outside Toronto. Since Rabbi Wurzburger began editing **Tradition,** the publication of the Rabbinical Council of America, he has made an indelible impression in this field of editorial endeavor. **Tradition** is slowly being recognized as an important tribune for debating the most vital issues confronting American Jewry. As our confrère, the Boston **Jewish Advocate** states editorially, Rabbi Wurzbergur is pointing to a new road in his direction of "a generation badly in need of direction".

Another Toronto rabbi whose word has found resonance in the United States is the new spiritual leader of Holy Blossom, Dr. W. Gunther Plaut.

A sermon which Dr. Plaut delivered several months ago at the Central Conference of the American Rabbis' Convention in St. Paul, Minn., is still being discussed by his colleagues of all "denominations". Dr. Plaut told the rabbis candidly and without mincing any words that "the traditional priestly functions of their profession were indeed sacred and necessary — from leading the service to taking charge of buildings . . . but, if we are functionaries only, if we are priestly attendants only and nothing else, we have not faced up to the finest and noblest tasks, namely, that of bringing the people into the Holy of Holies . . . Congregations will follow where the rabbi leads".

It is remarkable to note that both Dr. Wurzburger and Dr. Plaut, respectively our leading orthodox and reform rabbi have touched upon the same subject: to restore the authority of the spiritual leader to a position of authority and persuasiveness.

It is not enough for us here, in Toronto, to be impressed by the echo of these words south of the border. We too should hearken and accordingly evolve our religious life.



BERRY IN S.A. JEWISH TIMES

Canadian Panorama

BY MORDECAI HIRSHENSON

THE SAM FACTOR SAGA

The recent death of Judge Samuel Factor at the age of 69 reminds the writer of a political episode in Toronto that took place 32 years ago. The time was 1930, the place: the federal riding of Toronto West-Centre (it was not to be called Toronto-Spadina until five years later). The Liberals had named the young (37 years old) lawyer-alderman Sam Factor as their standard bearer. What the Conservatives did provoked some surprise. They brought in T.L. ("Tommy") Church from his existing seat in the northwestern marches of Toronto and nominated him for the electoral district when he had never ran nor dwelt — the Ward Four area. Some felt the reason they did this was that this was a vulnerable area for the Conservatives and they had to bring in a strong man from the outside to ensure their victory.

Tommy Church A Popular Candidate

Tommy Church was certainly a Conservative "strong man". Seven times mayor of Toronto — this was long before Nathan Phillips' still growing all-time record — he was the city's chief magistrate through the years of World War I (it was the World war then) and he was known to thousands of returning servicemen as the man who greeted them on their return home. Bachelor Tommy Church was the epitomy of Tory Toronto and its traditional virtues: Orangeman, true-blue Protestant and staunch Imperialist, he represented Toronto of old in every sense.

But Tommy Church was also something of a maverick. He had made speeches in the Commons that the party's leadership had not favoured and he was inclined to ignore the proddings of the party Whip. According to Liberal commentators this, then, was Tommy's penance. He was to be punished for his independence by being shifted from his safe seat in Toronto-Northwest and forced to sink or swim in the Spadina area.

Rhinewine's Campaign

Then another and new element was introduced into the conflict: the religious or Jewish issue. The Hebrew Journal then edited by the late Avrohom Rhinewine carried an editorial entitled "Tsu Der Arbet!" (freely translated as "There's Work to be Done!) urging all its readers to get to work and do all in their power to ensure the election of Sam Factor who if elected would be Toronto's first Jewish member of Parliament. (This of course was before the "no Jewish vote" concept was accepted in Toronto society). Incidentally, the campaign got Rhinewine "in Dutch" with his own camp; as he was personally a Socialist his political colleagues looked askance at his endorsement of a representative of a capitalist party — be he Jew or Gentile.

But the sparks really began to fly when the Evening Telegram stepped into the fray. This, of course, was the pre-George McGullagh and pre-John Basset Telegram of another regime and another era. A friendly Jew (no doubt a Conservative supporter) did them a favour of translating the said Hebrew Journal copy from its Yiddish original and the Telegram printed this translation in toto on its editorial page. This, gloated the Tely editorial, was proof positive that the dastardly Liberals had introduced the race-religion issue to defeat the people's choice, Tommy Church.

Following is the text of the editorial the Telegram carried on July 8th of that year in which they reproduced a facsimile of the Yiddish editorial and provided a translation (quite a faulty translation, incidentally, with little sense of how to transfer Yiddish idiom to normal English):

LIBERALS INVOKE RACE CRY IN WEST CENTRE TORONTO

Straight Racial and Religious Appeal on Behalf of Samuel Factor does not Touch Issues of the Election

A straight appeal on racial and religious grounds is being made on behalf of the Liberal candidate in West Centre Toronto. Jewish voters are asked to work and vote for Samuel Factor because there are thousands of Jewish residents in that district. It is pointed out that Montreal and Winnipeg have Jewish representation in Parliament, and that now is the time to secure representation from Toronto.

Opposition to the candidature of Samuel Factor is not based on the fact that he is a Jew. Support for T.L. Church does not originate in the fact that he is a Gentile.

Race and religion are not issues in the election which confronts Canadians today. It would be unfortunate if any section of Canadian citizens hived themselves apart from their fellow citizens on the basis of race and religion. For this reason it is

(Continued on page 10)

ONLY IN AMERICA

by HARRY GOLDEN

THE NEW ENGLISH WORDS

Teachers, doctors and interfaith devotees hold "workshops." And writers it seems spend more time in workshops than they do before the typewriter. I had always thought workshops were for carpenters and cabinet makers: their places of business usually look like workshops but these areas have been expropriated by the professionals. No one wears overalls into the new workshops, nor are the walls studded with the toils of the trade: levels, saws, hammers, and screwdrivers. At the new workshops, the fellows wear tweed sport jackets and gray flannels and neckties with tight little knots.

The big salesmen on the other hand all attend clinics. An ad in the paper announces a life-insurance clinic and another ad proclaims the rug dealers are holding a carpet clinic. The only old-fashioned clinic I remember was the place your school teacher sent you to get vaccinated, or to be fitted for eyeglasses, but, as I say, I'm old hat.

Possibly the reason for this is that the honest Anglo-Saxon professions are considered shameful. No one is ever a salesman — he is a sales engineer. Instead of "drummer" the fellow calls himself a "manufacturer's agent." Similarly, there are no more medicine men, only market analysts.

Men are no longer fired. They find themselves out of a job because someone has decided "to cut the fat out of the operation."

Children are no longer poor or wretched, they are "deprived" and juvenile delinquents out for their beaker of blood are "disturbed."

We Americans are a euphemistic people. A euphemism is a roundabout way of saying something, like calling a female dog "Lady." Probably we don't understand each other because we are euphemistic. How bout them media and communications engineers researching consumer decense, market-wise, that is?

Perhaps we need to learn a bit from Alan Paton of South Africa who uses the same phrase for hello and goodbye: *"I hear you."*

A BOY CALLED SIMON

The Joint Distribution Committee is supported by the United Jewish Appeal of Toronto through the United Jewish Relief Agencies.

Simon is a tall, dark-haired lad, with many friends. He earns a substantial wage as a construction carpenter. He is quiet, considerate, a book lover; in short, a model youngster. Few who know him would guess that he was once classed as mentally retarded.

Four years ago Simon was picked up on the streets of his town, in the decrepit market area which was a meeting place for petty criminals. The boy, too neglected and backward to keep pace in school, spent all day with that kind of company.

Fortunately, he was turned over to a social worker. She convinced the parents and to some extent the boy that he neded treatment at a specialized institution operated by Malben, the Joint Distribution Committee program for handicapped new-comers in Israel, financed by United Jewish Appeal funds. The institution was the model Rehabilitation Center for retarded children in Jerusalem. It is a boarding school that combines elementary education with vocational training. It gives youths with low IQ's a three-year education designed to make them economically independent.

Upon admission Simon's IQ was a bare 62. He was aggressive and uncooperative. He beat up the other youngsters, fought with the staff, and destroyed furniture and other equipment. It got so bad his instructor decided he was "hopeless". At a special — and very heated —staff meeting attended also by the part-time psychologist, one staff member finally volunteered to take the boy on, to give him "a last chance".

Months passed. Little change was recorded. But then three things happened almost simultaneously. Simon suddenly mastered the art of reading and discovered the mysteries of books; he was assigned to a trade he loved, brick-laying; and the school went on an outing to Eilat, Israel's southern seaport. It was at the youth hostel in Eilat, where the 66 boys and girls and their teachers were lodged that the change struck everyone. Suddenly and without urging, Simon volunteered to take charge of keeping the place clean; not by bullying others, but by wielding the broom himself.

The changes continued to be noticeable upon his return from the Eilat. Though he had found his niche in the group, Simon's leisure time was spent mainly in reading. When the brick-laying workshop was closed down, he went out and found a job as a construction carpenter. For the first year he worked there he lived in the Center and attended evening classes. That last year his IQ rose at an astonishing rate.

The day after graduation he returned home. His mother, a brave woman burdened with an easy-going husband and seven other children, was terrified over his returning. But not for long. The very next day Simon went to the town's largest construction company; a day later he started on the job he has been holding ever since. He has already received three raises.

One day recently the Rehabilitation Center in Jerusalem received a package: a book for its library, and a record of folk-songs. With it came a note, in stiff but neat handwriting, saying: "a token of gratitude for all you did for me". It was signed: "Simon".

SERMON FOR THE WEEK

THE DIVINE SOVEREIGNTY

He loveth righteousness and justice; the earth is full of the lovingkindness of the Lord (Psalm xxxiii. 5).

The Midrash draws attention to the close association between the sentiments expressed by the Psalmist and the Mosaic legislation which enjoins the appointment of law officers whose task it is to dispense justice and righteousness. It is not surprising that such verses by the sages of the Talmudic period. What could be more natural? One invariably yarns for those things of which one has been deprived. The Jew has so often been forced into awareness of the absence of justice in his life and how small a part it played in the affairs of kings, princes and potentates who imposed their will upon him.

Yet the Jew has been conscious that the quality of justice does exist as a certain reality, if not among men then in a higher domain. He placed his trust in his God, the source of all justice who, because of His immutablity, remains unaffected by the vagaries of men. He saw this reflected in the miracle of his own survival and was convinced that somewhere concealed from the vision of man righteouness and justice exerted their power. Oppressed by the injustice of man the Jew turned mystic. He sought escape from the company of men to find comfort in deeper contemplation. In his religious insight he could penetrate the heavenly heights and his poetic soul drew comfort from the words "Justice and righteousness are the foundations of Thy throne".

Indeed the Psalmist must have reacted in similar manner to the conditions of his time. He saw the world of nature untouched by the hand of man and unaffected by his vices. This world unfolded itself like a vast, beautiful pattern reflecting God's greatness and majesty. The miracle of life, the daily repetition of the creation, the radiance of the sun, the gentle beauty of the flower, the peace of the countryside, all this revealed to his sensitive soul the marvels of God's world and the truth of his lovingkindness. In this world of nature justice reigns supreme, for justice implies order and stability.

But the transition from the calm and beauty of nature to the world inhabited by men, with its bustling society and its constant strife, comes as a rude awakening. Order is turned into chaos and stability is changed to restlessness. The hand of man is turned against his fellow converts, the garden into a wilderness, and the blossoming fields into desolation. In their struggles men disregard the higher pattern created for the universe and rebel against the throne of God's glory.

Judaism is keenly aware of the close connection between the pursuit of justice—and the resultant happiness which can be derived from nature's bounty. It is not in vain that the Torah states, "Justice alone shalt thou pursue in order that ye may live and possess the earth". Justice must be sought; it is an objective which man must strive to attain, in the certain knowledge that its attainment will be accompained by the discovery of the pattern of society which will assure the enjoyment of the earth's blessings. Judaism teaches this truth with all the emphasis at its command. It stresses the place of law in the life of the individual and the group. It associates justice with righteousness, for the one is the corollary of the other. It sets this righteousness as the ultimate goal, for in the final analysis the earth is "God's footstool". The establishment of these virtues on earth manifest the recognition of the divine sovereignty. Thus heaven and earth are united through the dispensation of justice and the visions of the mystics are thereby translated into the realities of daily life.

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AUGUST'S LOVELIEST BRIDE

The marriage of Miss Miriam Wingold, daughter of Mr. and Mrs. Morry Wingold, to Barry N. Shapiro, son of Mr. and Mrs. Ellis I. Shapiro, took place last Tuesday evening, August 28th, at Toronto's Beth Tzedec.

Rabbi Dr. Stuart E. Rosenberg, spiritual leader of Beth Tzedec Synagogue, performed the impressive ceremony. The world-famous Cantor Labele Waldman flew in from New York, especially to participate in the services.

The wedding of Mr. and Mrs. Shapiro unites two leading families of the Toronto Jewish community. Mr. Morry Wingold, the bride's father, is leading in many Jewish activities. He is prominent in United Jewish Appeal, the Associated Hebrew Schools of Toronto and other communal endeavors. Mr. Wingold also is secretary-treasurer of The Canadian Jewish News.

Mr. Shapiro, father of the groom, is president of the Young Men's Hebrew Association and is chairman of the board of the Beth Tzedec Synagogue.

Leading citizens of Toronto's Jewish community attended the outstanding affair, one of the great social events of the season.

After a honeymoon in Florida and Nassau, the couple will reside for two years in London, Ont., where Mr. Shapiro is attending Western University, majoring in Commerce and Finance.

— Keep Smiling —

APPLIED PSYCHOLOGY

In a little Southern town where the Klan was riding again, a Jewish tailor had the temerity to open his little shop on the main street. To drive him out of town the Kleagle of the Klan set a gang of little ragamuffins to annoy him.

Day after day they stood at the entrance of his shop.

"Jew! Jew!" they hooted at him.

The situation looked serious for the tailor. He took the matter so much to heart that he began to brood and spent sleepless nights over it. Finally, out of desperation, he cooked up a plan.

The following day, when the little hoodlums came to jeer at him, he came to the door and said to them, "From today on any boy who calls me 'Jew' will get a dime from me."

Then he put his hand in his pocket and gave each boy a dime.

Delighted with their booty the boys came back the following day and began to shrill: "Jew! Jew!"

The tailor came out smiling. He put his hand in his pocket and gave each of the boys a nickel, saying, "A dime is too much — I can afford only a nickel today."

The boys went away satisfied because, after all, a nickel was money too.

However, when they returned the next day to hoot at him the tailor gave them only a penny each.

"Why do we get only a penny today?" they yelled

"That's all I can afford today."

"But two days ago you gave us a dime, and yesterday we got a nickel. It's not fair, mister!"

"Take it or leave it. That's all you're going to get!"

"Do you think were going to call you 'Jew' for one lousy penny?"

"So don't!"

And they didn't.

A Treasury of Jewish Folklore edited by Nathan Ausubel

PROBLEMS OF TORONTO'S NER ISRAEL YESHIVA

The phonomenal growth of Yeshivas both in Israel and on the North American continent is evidence of the great demand for this type of training that moulds and shapes the mind and personality of the individual. The Yeshiva accepts students irrespective of social or economic background. The criteria for acceptance is the applicant's sincere desire to drink from the refreshing waters of Torah. "Be mindful of the children of the poor" our sages say, "for from them shall come forth Torah".

However, Yeshivas the world over are beset with a problem that is a blessing but yet tragic. The demand is far greater than the supply. Yeshivas simply cannot place the number of students desiring to gain entrance. The overflow of candidates is reassuring in the sense that it is indicative of a strong Torah-true pulse beat. It points to a rejuvenation and re-awakening of interest in time-honoured and tested traditions of our people.

But how sad it is when a boy must be told that he has missed the boat — he's just too late — there is no more room. The walls of the Beis Hamidrash cannot afford him the spiritual protection and shelter that he seeks.

This grave problem now faces the Ner Israel Yeshiva College of Toronto. September of 1959 saw the Yeshiva open its door to a modest 12 students. In 1960 the student body rose to 17 and last year to 50.

This year Ner Israel will have 80 students in grades 10, 11 and 12. But more than two score had to be rejected and refused entry because thre is simply no place left. they had to be denied their birthright.

In order to accommodate the incoming Students Ner Israel is assembling a prefabricated temporary Beis Hamidrash, a Mishkan, until such time as a permanent edifice is erected. A competent staff of qualified teachers has been engaged to carry forth the Yeshiva's program, under the able guidance and direction of Rabbi Sholom Gold, the Principal. Rabbi Gold has headed the Yeshiva since its very inception three and a half years ago.

Montreal Women

By BLOSSOM E. CADER

The Montreal Ladies Choir will open its 25th season in September.

Mr. Rod McIver is conductor.

Mrs. David Slopack has been appointed co-ordinator of Womens Chapters of the **Montreal B'nai B'rith** Co-ordinating Committee. There are 16 chapters and two in formulation, with a membership of 1,500.

* * *

A new 16-classroom **United Talmud Torahs School** will open in St. Laurent when school begins in September.

Jules Roos and **David Becker**, co-chairman of the organization's building committee, reported that the new school will be the 13th operated by the United Talmud Torahs of Greater Montreal.

The school, with a capacity of 600 day scholars and 400 students who study Hebrew subjects after a full day in schools of the Protestant School Board, will house students now being accommodated in the St. Kevin Street school and in Beth Ora Congregation. Day scholars study their Hebrew subjects and follow the full curricula of the Protestant School Board in the Talmud Torahs schools.

The school also has a special wing for pre-school department, including kindergarten and nursery school, a library, teachers' rooms, a large gymnasium-auditorium as well as a lunch room.

Ben Beutel, president of Talmud Torahs, said honorary president **Abe Bronfman** will lay the school's cornerstone at the dedication next month, a year after he turned the first sod.

TORONTO OBITUARIES

CHESTER, Irving. On August 24th, late of 36 Forest Wood.

DAUFMAN, Louis. On August 25th, late of 130 Old Forest Hill Rd.

FACTOR, Judge Samuel. On August 21st, late of 493 Spadina Rd.

FREEDLANDER, Jenny. On August 23rd, late of 5 Flemington Rd.

KARP, Joseph. On August 19th, late of 694 Queen St. W.

LAUFER, David. On August 21st, late of 114 McGillivray Ave.

OCKRANT, Rachel. On August 22nd, late of 12 Frankton Cres.

YELLAN, Florence. On August 24th, late of New York City and Toronto.

Services arranged by Park Memorial Chapel, 508 Spadina Ave.

GOLDMAN, Faiga. On August 24th, late of 19 Arlington Ave.

SCHEFF, Rose. On August 24th, late of 56 Shelborne Ave.

SCHNITZER, Leah. On August 25th, late of 119 Winston Park Blvd.

Services arranged by College Memorial Chapel, 331 College St.

Preserve the memory of the deceased by planting trees in Israel. An appropriate certificate is sent to the bereaved family. JEWISH NATIONAL FUND. 924-7145, 651 Spadina Ave., Toronto.

ONE FORM OF AMUSEMENT

By RUTHIE

When I'm very sleepy, yet too tense to unwind, I invariably turn to my favorite indoor sport—watching TV late shows. This works like a charm and is better than any sedative. For no sooner am I settled down to a hair-raising thriller, I'm off to dreamland.

Lately, however, I remain wide awake. I breeze through the day waiting for—not a movie, but the commercials. I find them highly entertaining.

* * *

How about the one advocating a certain laundry bleach? Hubby's shirts are black-ringed around the collar, he's ready to blow a fuse, when wilie smilingly comes to the rescue with a new kind of bleach and shirts to prove the sponsor's assertions. Hubby exclaims, extols its virtues and is proud of his girl.

That's a laugh! First of all, if my husband found such a shirt, he wouldn't **plotz** (bust) trying to control his temper. He'd stick the shirt under my nose and tell me he spends a fortune every week buying new ones. I'd counter-attack by showing him the latest laundry bleach advertised on television, and he'd come back with.

"Send out the shirts anyway. I don't like the way you iron them."

This remark would bring on fresh apoplexy

"What," I'd scream, "you don't like the way they're ironed! Listen, I may be chief bottle-washer around here but, remember, my parents raised me to be a lady, they gave me a good education, and—if I don't iron to suit Your Royal Highness, that's just too bad. I can rattle off things other husbands do that you don't; they'd fill a book."

By this time my better half is snowed under by my tirade and is willing to call it quits.

"How silly can you get over a commercial?"

* * *

I love the one with the shiny floors. The dog walks through the spick and span kitchen, leaving a trail of mud; the kids spill chocolate milk. But Mommy remains serene. She knows her good old standby is behind her. So, without changing from her going-out dress, she firmly holds the mop, fluffs it back and forth not even exerting pressure and—presto! The floor is as good as new.

I wish it were that easy. That's the kind of commercial my kids manage to catch.

"See, Mommy, they have a dog. Why can't we?"

For the umpteenth time I spend hours telling them why I don't want a dog. My talk reaches deaf ears.

"We'll take care of it."

"That's what you say. What happens when you're in school and someone has to walk the dog? Also it will chew Daddy's books and tear up the flower beds."

"Don't you love dogs?"

"Of course, by somebody else. Tell you what, when you grow up and get married, in your own home you can have a kennel, for all I care. Okay?"

So that ends that till the next commercial.

* * *

And we must not omit that 'little white tornado.

"Girls, this innocent looking something cleans like a white tornado. Just sprinkle, and without rubbing everything becomes the whitest white. Just a flick of the wrist, and corners that needed scraping are bright as a shiny penny."

Maybe so. But what it does to our hands! Sandpaper!

Which brings us to the one with.

'Dishpan hands? They needn't be. Our sweet-smelling detergent will make them feel like once-upon-a-time and hubby will be your sweet-heart again."

* * *

This could—and does—go on forever. Only, I wish some of it would be realistic.

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DATELINE: HAMILTON

AS I SEE IT

By PAUL HANOVER

• I missed the Israel Bonds Bar-B-Que at the **Len Williams'** home last Tuesday so I don't know who was roasted.

Russia has its Cosmonauts, the United States has its Astronauts. In Canada? Let's see. There's always the Argonauts! Ugh!

Don't laugh if you ever hear one of the **Waxman** youngsters (**Chester** or **Morris**) say, "My Daddy, owns this bridge," as you drive over Westdale's connecting link, the renowned McKitrick Bridge. If the new Chedoke Expressway plans call for its demolition, and I believe such is the case, these boys indeed have the scrap rights tied up.

• YOUNG MEN ON THE MOVE: **Manny Kremer** found playing the stock market so fascinating, he's decided to make it his career. He's now in New York for a month-long indoctrination course at the Bach & Co. offices headed up locally by young dynamo **Syd Zanin.** Manny says he'll specialize in Drug Co. stocks, an attachement he formed during his days as a representative of one of these firms... When he winds up his current European holiday, **Stanley Simpson** will resume his law practice as the newest member of the Shekter, Stringer office. Stan, up to now, was with the City Hall legal staff. His specialty? What else? Expropriation and Municipal law.... and **Harry Laskin** got up off his mattress position (hmmm) to accept the furniture department with Heather Hill Appliances. This 15-store-Ontario-chain has taken over **Barney Rosenblatt's** Ottawa St. chain.

• NOT AS YOUNG MAN ON THE MOVE: **Syd Bell.** "It was five years ago, Paul, that you came into my newly opened store to wish me well and sign me up to Viceroy Reading B'Nai B'Rith. The visit must have worked well. I've now opened a second store at the Mountain Plaza.!" How about that! If such is the case, I am now available for Nahes ceremonies at all new store openings. What Syd neglected to mention is that he's also branched out in the B'nai B'rith, having this term been elected to take over the financial secretary reins from veteran **Phil Barrs.**

• In the store closing department, however, we have the King East War Surplus Store operated by **Louis Vine** and **Abe Goldblatt.** Which is just as well. The way business is today, the city must be ready for a PEACE SURPLUS STORE! Which reminds me of the cute sign that was supposed to have been posted in an empty store: See. We DID undersell everybody! ...

• I just KNOW things aren't that tough with him, so maybe **Dr. Meyer Carr** is conducting some subtle anti-medicare campaign as he drives around in that '58 Olds convertible.

Moses Levy must have been the pioneer in the current "walking" rage. Hardly a day went by that we didn't spot his silver thatch and sure stride sidewalking it to his Liberty Women's Wear store in the early Fifties when we both shared the East end as our residence area. Its hard to accept that he will no longer be amoung us. To me he was the epitome of How To Grow Old Gracefully.

• I wish I'd had the chance to see talented tiny tot **Wendy Gladstone** on her TV appearence with Shirley Harmer but then, I hardly get to see my own show. Which is as sneaky a self plug you'll catch in a long time.

Say, whatever happened to **Henry Bader?**... I do know what happened to **Bernie Morris,** though His recent Winnipeg field trip for the Histadrut has now developed into a permanent position Ireland, England, Israel, Toronto, Oakville, Hamilton, now Winnipeg. Talk about the Wandering Jew!

• An era comes to an end this Sunday when the **Harry Harris Jewish Hour** leaves CHML, victim of policy tion's ethnic oriented programs removed from the schedule. Our personal connections go back 15 years at least. We're sure, though, that Esther will find another home for this popular feature very soon.

TOMMY AMBROSE
starring at O'Keefe Centre

OUR ENTERTAINMENT WORLD

By D. COHN

• **Sholom Aleichem** will be appearing soon on Boadway. **Jerry Bock,** composer, and **Sheldon Harnick,** lyricist, collaborators on "Fiorello!", have written the songs for a new musical, tentatively named "Tevye". The plot, which stems from the character Tevye, created by Sholom Aleichem, the Yiddish humorist, was adapted by **Joseph Stein.**

No date has as yet been set for the Broadway opening, but **Mr. Fred Coe,** who is being considered for the presentation, hopes to bring the show to the Great White Way in the fall of 1963.

• **Noel Coward** and **Harry Kurnitz,** writing the songs and the book respectively for the Broadway musical, "The Sleeping Prince", are working aboard **Loel Guiness'** yacht. So that they can work without interruption, Guiness had a grand piano placed aboard the yacht and canceled invitations to all other guests.

• **Judy Holliday** will return to Broadway in "The Hot Spot".

• **Peter Lorre** is about to start his "face-making" in the movie version of Poe's "The Raven". The phrase came from **Sigmund Freud** who, in Vienna, tried to discourage Lorre from quitting medical school. Freud said he'd be squandering his talent on "face-making".

• **Aaron Frosch,** who was **Marilyn Monroe's** lawyer in New York, has been besieged by the press. He said: "Being Marilyn Monroe's lawyer is like working in a glass fish bowl — but the bowl is made of magnifying glass."

• **Ruth Gordon,** author of the new play "What's Cooking?", has been a Broadway star for 30 years. However being a star, a successful playwright and wife of another hit playwright, **Garson Kanin,** is not enough for Miss Gordon. She's started to take singing lessons every day. "When I can't learn something new, I feel like dying," she said.

She started taking singing lessons with **Phil Silver's** teacher.

• **Eddie Fisher,** not drinking these days, gets into a gold terry-cloth robe between his shows in Las Vegas and plays host to all the droppers-in.

"Let's see," he says to a waiter. "I think I'll have... a double soda."

Eddie enjoys joke-telling. "I've got a new profession I'm going to become a marriage counselor." At the laughter, he confessed, "I made that up myself."

• **Sal Mineo** and **Jill Haworth** are going steady.

• Description of a nag: "Someone who wins $25,000 gambling in Las Vegas, then complains about the weather.

• **Orson Welles'** daughter **Rebecca** (by **Rita Hayworth**) is visiting him in Malaga, Spain, for the summer.

• **Mac Benoff** says a luxury is something you don't need that you can't get along without.

• **Mannie Manheim** says to err is human; to blame it on someone else is more human.

• **Joey Bishop** claims he feels slighted. The Avon people have never stopped at his door.

• **Tony Bennett,** averaging a weekly $7,000 on the summer circuit, is using a lump of it to add a new wing and swimming pool to the family home in Englewood, N. J.

• **Charlie Chaplin** is interested in a film story brought to him by **Henry Weinstein,** the 20th Century-Fox producer. Chaplin's role would be that of an old German clown who finds an audience again among children in a Nazi concentration camp.

• **Shelley Winters** will play the madam in the movie version of Genet's play, The Balcony. This role was played successfully last season by **Toby Weinberg** at the Red Barn, Central Library Theater, Toronto.

• **Martha Raye** may return to Broadway in a musical comedy adaptation of **Polly Adler's** book, "A House Is Not a Home".

• **George Cukor,** who won the coveted assignment to direct "My Fair Lady", is flying to London to choose locations for the film.

• Anyone who doesn't think the younger generation is creative should watch a teen-ager buid a sandwich.

THEATRE HI-LITES

Victor Borge, described by Brooks Atkinson as "the funniest entertainer in the world", comes to **O'Keefe Centre** for one week's engagement commencing September 17th. The irresistible Danish comedian is being presented by International Artists.

It is a sheer impossibility to attempt to predict what Victor Borge intends to do during his performance of Comedy in Music. His humor is never the same for his two-and-a-half hour show. Part of this is due to the audience participation, at which time Borge asks for requests. Theater-goers will most likely hear music ranging from Bach and Chop Sticks to Chopin.

There will also be an intermission, but only Mr. Borge knows when. One thing however, is certain. Audiences will hear their favorite selection sometime during the evening.

Leonid Hambro of the New York Philharmonic will be the supporting cast.

* * *

The **Red Barn Theater** at Jackson's Point finishes its summer circuit this week with Murder In The Red Barn. Its winter season begins sometime during September at Central Library Theater.

* * *

The **Village Playhouse** concludes its summer season with Love's A Luxury.

Dateline: NEW YORK

By Trude Weiss-Rosmarin

CITIES WITHOUT JEWS

The impact of the flight to the suburbs upon American Jewish city communities is graphically illustrated in the case of Cleveland, Ohio, which, according to Sidney Z. Vincent, Assistant Executive Director of Cleveland's Jewish Community Federation", is now, for all practical purposes, a city without Jews." The 1959 list of communities with Jewish Populations of 100 or more credits Cleveland with 88,000 Jews. But this is a false statement, according to Mr. Vincent, as only one per cent of Cleveland's Jewish population resides within the city limits. Over 80,000 have moved to the suburbs and commute to the city to practice their profession and conduct their businesses.

According to a recent survey, only 250 Jewish children out of 16,000 of school age live in Cleveland proper. "In the high schools," Mr. Vincent reports, "we could hardly find any Jewish students, and it is generally, if not literally, true that not a single Jewish child will graduate from the Cleveland school system this year or next."

Of Cleveland's twenty-four large synagogues, excluding the Chassidic "Shtieblach", only one, Rabbi Abba Hillel Silver's "Temple," is still situated in the city, although its members have long since made the move of the suburbs. Most of Cleveland's Jewish agencies and organisations are now based in suburbia, and the remainder are seeking to follow this trend.

According to Mr. Vincent's report, five large downtown department stores have gone out of business in Cleveland in the past year and "the second major commercial artery begins to look like a ghost street." Hugo Bettauer's macabre fantasy of "The City Without Jews" is being translated into reality in practically all American cities where, as the Cleveland report states, "a great deal of Jewish skill and resources are going into the development of suburbia."

Although New York is "sui generis" as a world capital and as the nerve centre of American culture, the blight which has overtaken the main arteries of American cities is also worrying its City Fathers. Rabbi William Rosenblum recently called attention to the fact that Times Square is now being referred to as Slime Square. Three large New York department stores have closed in the past few months.

Mr. Vincent asserts that Jews have an obligation to the Central City where they make their living. He suggests that instead of concentrating as hitherto on "community relations," Jewish federations and the so-called community relations agency establish "actual community" with the groups who have taken over the former Jewish neighbourhoods, helping them to raise their sights and their standards.

RABBI VERSUS EDUCATIONISTS

"Can you imagine a physician being told by members of other professions not just how to collect his bills but how to diagnose, when to operate, what medication to prescribe and, in general, how to carry on his professional activities for which he has received so much preparation and training?", asked Dr. Elazar Goelman of his colleagues in the National Council for Jewish Education, at the opening session of the group's annual convention.

The Dean of Philadelphia's Gratz College allude to the Conservative rabbis who, at this year's convention, decided to take a firmer grip on the schools affiliated to their congregations and to tell "the physicians," i.e. the Hebrew teaching personnel "what" to teach.

Strange though it may seem, the educationists at the convention considered that rabbis are "not" teachers, and should therefore leave Jewish education in "the competend hands" of the experts. The convention corridors were noisy with the disparaging comments of Professor Abraham J. Heschel's address at the Rabbinical Assembly convention, which had argued that knowledge of the rules pertaining to the dagesh and the sheva — and a bit of "pitpoot" (casual Hebrew conversation) is not Hebrew. Professor Heschel urged the rabbis to take charge of their religion schools and teach Hebrew as the language of the Bible and of the great documents of Jewish faith and culture.

Dr. Meir-Horin, Professor of Education at Dropsie College, and Dr. Samuel M. Blumenfield, Director of the Department of Jewish Culture affiliated to the American Zionist Council, vigorously rejected my suggestion that Professor Heschel and the Rabbinical Assembly be commended for stressing the traditional role of the rabbi and teacher. Dr. Ben-Horin said that the time had come for the Jewish educationists to devote their next convention to the "Problems of the Rabbinate — thus returning the left-handed compliment the rabbis paid Jewish education by devoting their 1962 Convention to Jewish education."

The membership of the National Council of Jewish Education is almost exclusively composed of "non-teachers" — educationists in administrative posts.

Notwithstanding the war cry of the "Jewish educationists", on the local scene there is complete harmony between the rabbis and the teaching staffs of their Congregations.

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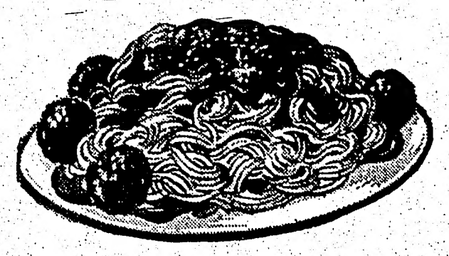
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HUMAN RELATIONS

Friendless Boy

DR. ROSE N. FRANZBLAU

QUESTION: I am 12 years old and I have a problem. It seems rather strange that a boy of my age should have a very big problem. You see, today the last friend I have in this apartment building moved away. I now find myself with nobody to play with. I just graduated from elementary school and am going to junior high in September.

Most of my friends push me around because I'm weak. I now know I hardly have any companions. What is your advice to me?

ANSWER: It is very much in your favor that you seek advice. It shows that you like yourself well enough to want to better yourself and your situation.

Sometimes such calls for help are only calls for attention. Once the attention is given, the person, having gotten all that he wants, returns to his old pattern of behavior until the next crisis arises. Then the cycle is repeated all over again.

There are many ways to get attention. One way is to push other people around and another is to be pushed around. The person who permits himself to be the scapegoat in his group wants it that way. Interestingly enough, when his group begins to feel guilty and treats him in a kindly fashion, the scapegoat may become very unhappy. He feels lost because he has no special standing or position. To be a scapegoat is his claim to fame.

* * *

Also, a person often gets a certain sense of protection from being pushed around by the crowd. The crowd around him becomes, in a sense, a corps of protectors who shield him from any onslaughts which might come from the outside world. However, as the crowd grows smaller, and each one of the group begins to move off and create new contacts and new interests for himself, the scapegoat feels abandoned. He then feels weaker and smaller than any snide remarks from his contemporaries could possibly make him feel.

What you are experiencing at this time is a sadness at the separation from a very close friend. This, more than being pushed around by your friends, is what is troubling you. With the loss of a friend there is one person less to pay attention to you. Your grief over that resembles the sorrow one feels over the death of a loved one.

In addition, you had another painful separation in June. You were no doubt glad to graduate from elementary school and look forward with great anticipation to entering junior high school. Yet, you still hate to give up the old and are a little frightened at taking on the new.

* * *

In some ways, it may be all to the good that you will start afresh in the fall. Without any of the old companions or relationships to influence you, you will make new contacts and friendships that may be altogether different and much more satisfying. To give you a new start and to prepare you for the new experience at school you ought to contact the community centers, temples and churches in the area in which you live. They have both social and athletic activities for youngsters your age. You ought to sign up for some activities in which you are interested. Becoming capable and competent in some sport or athletic activity will give you confidence and faith in yourself as well as a feeling of mastery. You will learn that you can operate independently and evoke respect from others.

Perhaps your father could spend some time with you also, over the week-ends. Both of you might engage in some activity of common interest to you.

Your dependency on friends who treat you like the little brother in the group may be indicative of too great a dependency on your parents, and too great a fear of letting go of them. Perhaps you are now ready to give up the role of the little brother in the crowd, and to begin to operate on a more independent level.

Turn to your father, more than your mother, at this time for guidance on social matters like this. You will find that you can get some pretty good advice from him on how to comport yourself with youngsters your own age.

A WARM GESTURE — Mrs. Morris S. Till (right), co-chairman of the Women's Division of the Jewish Home for the Aged and Baycrest Hospital Building Expansion Fund, accepts a cheque for $100 from Tom Brown of The Noshery, Eglinton Ave. W. The money was raised by The Noshery by selling tea caddies together with raffle tickets for a Spode tea service. Mrs. Harold Miller, thewinner, smiles at her good fortune. The "Tea That's Known By Name Alone" company also donated space to the Jewish Home for the Aged campaign on their Huge Bloor Street sign.

Toronto's Jewish Radio Hour

The **Harry Harris Jewish Hour**, popular radio program, will emanate from its new home in Toronto, the Foster Hewit Radio Station, CKFH, Dial 1430, beginning Sunday, September 9th, at the more desirable hour from 1:00 — 2:00 p.m.

This coming Sunday, September 2nd, from 10:00 — 11:00 a.m., will be the last time, after twenty-five years, that this Jewish one-hour program will be heard from Hamilton.

Much to the joy of thousands of Torontonians in the Jewish community, the Silver Anniversary of the **Harry Harris Jewish Hour** will be celebrated on the Rosh Hashana hour which takes place here in Toronto on Thursday, September 27th, from 11:00 p.m. to midnight.

According to Miss Esther Harris, directress of the **Harry Harris Jewish Hour**, the Jewish program will reach as far south as Buffalo and Rochester and as far north as the Muskoka region and Barrie.

"The change," says Miss Harris, "is for the better. Now our thousands of Toronto listeners can enjoy our program without frequency interference."

Miss Harris thanks all sponsors, after twenty-five years, who will continue to avail themselves of the new facilities of the **Harry Harris Jewish Hour**, CKFH, 1430.

MAINLY ABOUT WOMEN

By ESTHER ZELDIN

• **Mrs. Manuel Israelson** was convener of the **Toronto Pioneer Women's** volunteer staff at a tea garden in the Canadian National Exhibition.

Her assistants were: **Mrs. G. Lepofsky, Mrs. H. Barcley, Mrs. I. Glick, Mrs. H. Tobias, Mrs. L. Zeldin, Mrs. N. Davis, Mrs. L. Biderman, Mrs. D. Gruber, Mrs. M. Lipson, Mrs. R. Rubin, Mrs. L. Rubin, Mrs. M. Eckstein, Mrs. M. Stein, Mrs. M. Shapero, Mrs. F. Kemper, Mrs. M. Cornblum, Mrs. S. Glinert, Mrs. F. Kachuck, Mrs. E. Pike, Mrs. K. Kurtz, Mrs. H. Steiner, Mrs. R. Rise, Mrs. S. Wasser, Mrs. I. Pustil, Mrs. M. Matenko, Mrs. B. Bernholtz, Mrs. M. Leroy, Mrs. S. Resnick, Mrs. T. Lipton and Mrs. S. Eisenberg.**

Also assisting were: **Miss Pearl Borts, Miss Dina Gessen, Miss Anne Gross, Miss Miriam Levy, Miss Birdey Ratney, Miss Sarah Tuberman, Miss Fran Wise and Miss Ruth Wolfish.**

* * *

• An executive meeting of the **B'nai Israel-Beth David Sisterhood** was held recently.

Discussion centered on the Biennial National Women's League Convention to take place at the Concord Hotel in November.

Sisterhood president, **Mrs. Murray Vernon**, conducted the meeting.

Among those present were: **Mrs. M. Kanoff, Mrs. A. Pelch, Mrs. J. Schlifer** and **Mrs. T. Bloom.**

* * *

• **The Beth El Sisterhood's** annual Art Exhibit and Sherry Party will take place on Saturday, October 27th, and Sunday, October 28th.

Mrs. Florence Koven is the project chairman and **Mrs. Jean Edson**, social convener.

* * *

• **Mrs. Stanley Gibbs** is the new president of the **Beth Am Sisterhood.**

Other executive members are: **Mrs. Albert Binstock**, past president; **Mrs. W. Dunn**, C.E.A.C. vice-president; **Mrs. Louis Spring**, fellowship vice president; **Mrs. Robert Bossin**, fund raising vice president; **Mrs. Samuel Wise**, liason vice president; **Mrs. Ben Katman**, corresponding secretary; **Mrs. A. Sherman**, financial secretary; **Mrs. I. Dobbs**, recording secretary; **Mrs. Al Bossin**, treasurer.

Members of the board include: **Mrs. Nat Goody**, adult education; **Mrs. J. Seigel, Mrs. Phil Fisher**, ceremonial and gift shop; **Mrs. F. Zaldman, Mrs. D. Soloman**, books, library and publications; **Mrs. Peter Shour**, program; **Mrs. Herbert Plenner**, visual technique; **Mrs. Allan Thomas**, publicity; **Mrs. Myer Stein**, contact, **Mrs. Harold Myers**, membership; **Mrs. Ralph Boldimer**, Oneg Shabat; **Mrs. Perry Berns**, social hostess; **Mrs. Ben Vale**, courtesy; **Mrs. S. Sherr**, dance; **Mrs. Murray Roher**, hand and heart; **Mrs. Paul Sherman**, Torah fund; **Mrs. Norem Litvak**, house; **Mrs. M. Polansky**, religious school relations; **Mrs. J. Freedman**, youth; **Mrs. S. Berenstein**, social and cultural; **Mrs. H. Tate**, organizations.

* * *

• **Club One, Pioneer Women**, will hold its annual Tea. on Sunday, September 9th, in the home of **Mrs. M. B. Kaplansky.**

Mrs. Shifra Wasser is chairman of the committee of arrangements.

Proceeds will go to vocational training schools for immigrants in Israel maintained by Pioneer Women.

* * *

• More than 200 guests attended ceremonies at **Camp Masad** to mark the opening of the new recreation hall.

Karl Silverman, executive director of the Economic Department of the Jewish Agency in Canada, was guest speaker. He was introduced by the board chairman, **A. Richmond.**

Wilferd Gordon, Q.C., and **Saul Sigler,** building fund co-chairmen, stressed the need of continuous support of the camp.

Greetings were brought by **F. Resnick,** director of the Buffalo Bureau of Jewish Education, and **J. Hayman,** regional president of the Zionist Organization.

L. Sharron, president of Toronto Keren Hatarbut, was program chairman.

Head counselor, **S. Isenberg,** officiated at the flag-raising ceremony.

Among the guests were: **John J. Glass, Mr.** and **Mrs. Louis Mayzel** of Toronto; **Mr.** and **Mrs. O. Chazen** and **Mr.** and **Mrs. Joseph Peller** of the Buffalo camp committee.

Telegrams and letters were received from **Ellezer Dembitz,** Israeli consul; **Sam Sable,** president of the U.J.W.F.; **Rabbi Horowitz** of Montreal, national president of Keren Hatarbut.

RECIPE OF THE WEEK

LIVER CHOW MEIN

- 1½ lbs. beef liver cut in ½ inch cubes
- 2 tablespoons meat drippings
- 1 cup diced celery
- ½ cup minced green pepper
- 2½ cups (No. 2 can) cooked tomatoes
- 2 cups cooked, mixed vegetables
- ¼ cup cornstarch
- 2 tablespoons Worcestershire sauce
- 1½ teaspoons soy sauce
- ½ cup water
- 1 teaspoon salt
- ⅛ teaspoon pepper.
- 1 large can kosher Chinese fried noodles

Brown liver in hot drip pings over simmer flame. Add celery, green pepper and tomatoes; simmer 30 minutes. Add vegetables. Blend remaining ingredients, except noodles, and stir into liver mixture. Simmer until thickened, stirring as required. Serve over Chinese fried noodles. Yields 5 servings. NOTE: Sliced onion or scallions may be added if desired.

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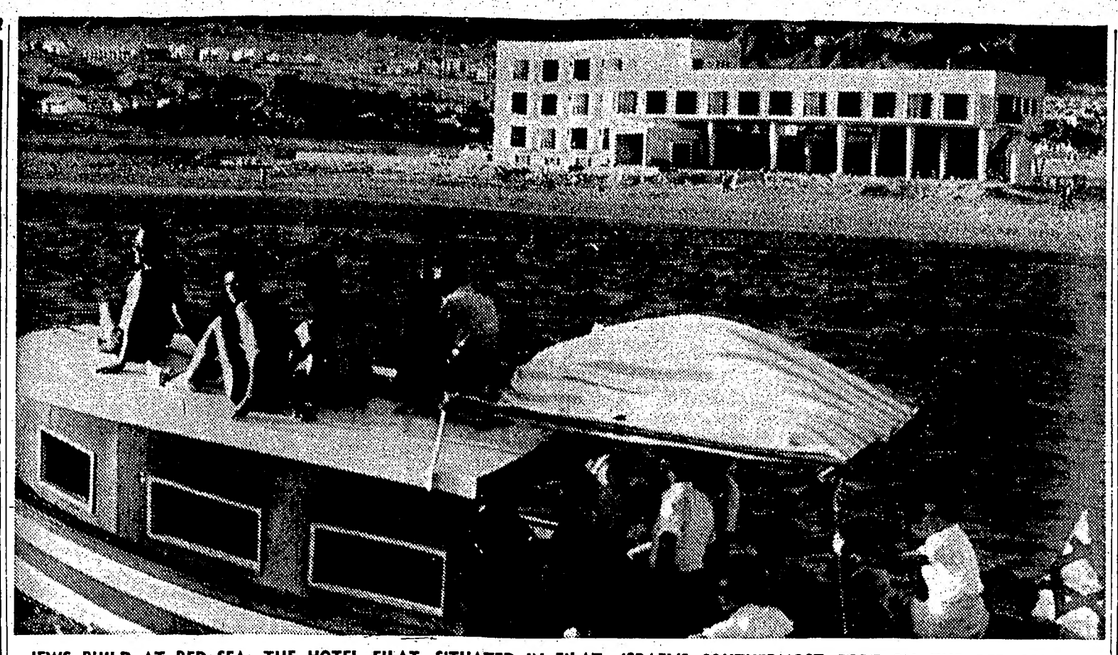

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A CANADIAN JEWISH NOVEL
By CLARA HOFFER & F. H. KAHAN

"Good, good. The children can sleep on the floor."

"Did you have anything to eat??"

"No, not a bite all day."

"Come into the house."

They walked into the house. Eva and Clara right behind them. He invited the Masters to sit around the table, and knowing he would have no help from the others, considering the angry looks he got, he quietly and uncomplainingly took a loaf of bread and a knife and began slicing. Clara busied herself in her bedroom changing their baby daughter, Esther.

To escape the commotion, Bertha (Eva's sister-in-law) pulled Henya into Eva's bedroom where they shared one bed. Eva resumed ironing her blouses, seemingly unconcerned, except for the color of her face which was fiery red. Watching Israel moving painstakingly and clumsily about his self-appointed task she finally blurted out, "Get out! I don't like men fussing around the kitchen."

"Will you see that they get something to eat?"

"Yes, now get!"

Israel left hurriedly, not stopping to probe the reasons behind her sudden change of heart. He went into the bedroom. With a helpless beseeching look, he watched Clara.

"What's the matter with you women tonight!" he whispered.

"The matter is with you, not with us." Her lips were tight with controlled anger, her eyelashes lowered. "Why do you make us responsible for everyone who puts a foot on the prairies? Your generosity goes far over my head. Isn't it enough we are already packed in like flies? The children are suffering from heat, flies, mosquitoes and noise. The stove is going full blast all day, making the heat in the house unbearable. And now you have increased our family by five and you ask what is the matter with us!"

"But they are only staying overnight!"

"One can believe a rabbi, but not him. He blames you and your father for his troubles and he is trying to put the responsibility of his family on you, just wait and see."

* * *

The Masters stayed on. A week went by, and then another, without a hint from them that they were even remotely thinking of moving.

"In the lovely evenings we like to sit around until late at night," they said gaily. "The cool air of these lovely August nights is very enjoyable".

To compensate for the inconvenience they caused, they came with bouquets of flowers they had gathered in the low places. "They're for you, Mrs. Hoffer" they said while Eva fumed.

"I do most of the work and they say, "They're for you, Mrs. Hoffer?" Eva mimicked.

Clara laughed "It's because I learned to make a good face in a bad situation, and your attitude is a very hostile one."

Eva stopped speaking to Clara. Meanwhile the changes spread out like a widening pool to affect Israel and Mayer, who came in one day to find the five Masters sitting and chatting at the table, the empty plates and breakfast debris scattered all over.

"You know," Israel growled at Clara, "when we come in for lunch we have to eat right away. Our work can't wait. Why did you feed them first?"

Eva ran to Clara's defence, with a brief and heated resume of the household difficulties. Israel reddened. It was against his principles, his faith in human nature, nerosity and hospitality. But nerosity and hospitality. But he walked into the living room and demanded that Master move his family or help around the house and fields.

"I have no money to pay for the freight of my household goods," Mr. Master said, unabashed.

Israel gave him money. Next day Mr. Master went to Ambrose, N.D., for the goods and came back bearing gifts for his family.

"The furniture hasn't arrived yet," he told the women, proudly displaying the dresses he had bought for his wife and girls, and the shirts for his boy.

Another week went by and Israel gave Mr. Master more money. "I have to get rid of them," he explained to Clara.

"They say charity begins at home," said Clara. "Apparently home to you is only a place to eat and sleep and let everything else go hang. We have a baby, and when I asked for $10 to buy a carriage you told me you have no money. But you have money to buy sack after sack of sugar, sack after sack of flour which we turn into bread which other people eat up. Why did I ever marry you?"

"You are asking me? Why don't you tell me?"

"Because I am like you," Clara confessed mournfully. "I, too can't refuse. Eva is right. She says I am too timid to fight for my rights."

Israel pulled her to himself and Clara felt warm and happy in the circle of his strong arms. "You aren't timid or weak," he said, and she felt his breath on her hair. "You are strong of mind and what you are doing for me is not because of weakness, but understanding. They all think, my relatives, my friends, my enemies, that we are made of money because we try to help everyone."

Israel offered Mr. Master two dollars an acre to pick stones That did the trick. He moved his family into the Greenstone home, saying the Hoffers had chased them off the yard. He had many sympathizers and no lack of willing ears for his troubles.

When a Jewish Colonization Association administrator came out later, he discussed the Master problem with Israel. "We would like to do the right thing for him, and yet we cannot go against our policy."

"He is a poor man," Israel told him. "He needs the money badly. As for friction in the colony, that is something only time can heal."

Mr. Master's cheques were continued. He later settled on his homestead and gave up his job as shochet. The new shochet satisfied Reb Moshe and all seemed well. But one day Reb Moshe had a surprise visitor. Mr. Simon brought the kehillah books to him and threw them on the table.

"Here, keep them," he snapped. "What's the use. Reb Moshe? I am not such a fool as I look. I am president in name only. You do my writing because Bookbinder can't or won't write. You engaged Mr. Lifshitz as shochet without my consent."

"You are wrong," said Reb Moshe. "He was leaving the Estevan congregation to get a homestead here. I sent him to see you about it."

"He didn't show up. I resign as president."

"But you can't do that!" Reb Moshe stood up abruptly. "We have to call a meeting first. We are not in the Old Country now, you know. We have to do this the democratic way."

"Meeting or no meeting, I am out. You understand? Out, out!"

"All right. You are out. Go, then, in God's name."

* * *

In 1912 Reb Moshe was building the Synagogue on the acre of land Greenstone had given the colony. It was an ideal location, the center of the settlement. Like a captain on a ship he stood by writing down the name of each settler who came for two or three day's work, depending on the pledges they had made, supervising them while helping the carpenter they had hired for the frame.

The new shochet had moved into the rooms built for him in the back of the Synagogue, and the dedication of the building was planned for a night in November, 1912. It was the first day of Chanukah and they had decided to light the first candle in the Synagogue.

The night was dry and very cold. There was no snow yet, but the smell of snow was in the air. A light chili breeze was blowing and Clara could feel the pinch of the cold on her face. She sat in the sleigh covered from head to foot with extra blankets, her arms around Esther who slept on her lap.

Mrs. Dora Lifshitz met them at the door. She took Esther from Clara's arms. "Come with me," she said. "I have prepared my Moshele's crib for her. I was told you don't put her in one bed with other children."

Clara stood at the bedroom door not knowing what to say and feeling guilty that Dora should have gone to so much trouble for her. She started to protest but she looked helplessly toward the double bed—where half a dozen children, aged one and two, slept soundly in a row. She gratefully accepted Dora's thoughtful arrangement for Esther.

The rooms were lit with coal oil lamps. The heater had been burning strongly all day, Dora reported, to warm up the large interior. No sooner had they arrived whan the older men gathered around the ark in readiness for their evening prayers.

In the smaller room the women stood in groups around the huge stove, chatting, or busied themselves setting pots and pans of roasted meat, chickens, turkeys and ducks on the big table to be heated later. They laid out cakes, cookies and apples with dishes, cutlery and napkins.

It was peaceful and comradely until the outside door opened and 20 men entered the building, unshaven, dirty, grimy, wearing greasy overalls, old sweaters and torn jackets covered with chaff. They were a threshing crew who had finished up some late work and decided to take in what they thought to be a dance in the lighted Synagogue.

Two Norwegian fiddlers were sitting in a corner tuning up their violins, listening curiously to the chanting of the Hebrew players and watching the swaying bodies of the men in rhytmical movement, facing east. They had been secretly hired by the young bachelors without Reb Moshe's consent, challenging his authority.

Ignoring the men engrossed in prayer and the women and children who watched the motley shuffling parade with open mouths ,the men filed into the Synagogue. One of them rossed the room and bent down to whisper into the ears o fthe interested fiddlers. The later smiled and obligingly raised their instruments. Like a saw ripping into a velvet cloth the sharp strains of a polka leaped out, slashing the quiet prayer time and meditative mood that had prevailed.

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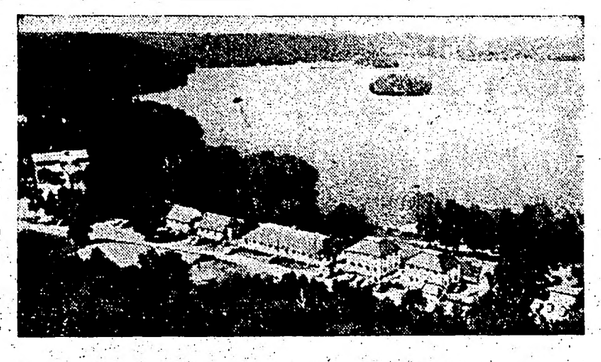

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BERMAN, MUNK TO REPRESENT TORONTO AT TECHNION BOARD

The Israel Institute of Technology and Mr. D. Lou Harris, National President of the Canadian Technion Society announce the election of Mr. Joseph Berman and Mr. Nicholas M. Munk, both of Toronto, as alternate delegates representing Canada to the Institute's Board of Governors.

Mr. Berman is a professional engineer and vice-president of Cadillac Construction Associates, one of the largest residential construction firms in Canada. Mr. Munk is a retired professional engineer and a past president of Ajax Precision Mfg. Co. Ltd. Mr. Munk also serves the Society in the capacity of National Treasurer.

JOSEPH BERMAN

NEW TORONTO INSTITUTION

BIALIK SCHOOL GROWING

"With the appointment of its new Principal Mr. E. Goldberg — a pedagogue and scholar, thoroughly trained both in European and Canadian higher educational institutions, the Board of the Bialik Hebrew Day School is looking forward to the continued growth of the newest modern Hebrew educational institution in Toronto," the Educational Committee of the School told The Canadian Jewish News.

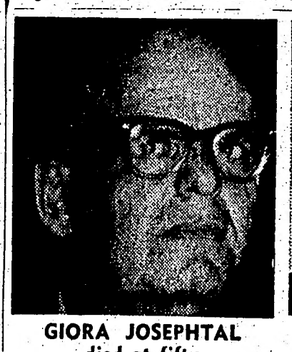
With Hebrew as the basic language of instruction, the curriculum includes a thorough study of Modern Hebrew language and literature, the Bible, Jewish history from the earliest times through to the rise of Modern Israel, Jewish holidays, customs and traditions. In addition the child is introduced starting late in Grade I. to the Yiddish language so that by the end of elementary school he has already something of the treasures of Yiddish lore and literature created in the modern Era.

The program of the school is planned to create a maximal Jewish traditional and cultural atmosphere. The curriculum is based on the standard provincial educational requirements and to employ the most progressive methods. It is intended to strive for the highest possible standards.

The school Board embraces leading personalities, active in the Jewish life of our community, and is fortunate in having the close co-operation of a vigorous and intelligent group of parents. The school thus enjoys a broad acceptance among those parents who wish their children to apreciate an enlightened approach to Jewish education by preserving traditional values in harmony with the modern life of North American and Israeli Jewry.

The school is affiliated with the Bureau of Jewish Education, meeting all its staff and curricular requirements.

Registration for the coming year although almost full, is still open for Kindergarten, Grade I. and Grade II. Higher Grades will be added every year towards the completion of a full modern elementary school.



GIORA JOSEPHTAL
died at fifty

YOSEF ALMOGI
takes over position

ISRAEL MOURNS YOUNGEST MINISTER

JERUSALEM (JCNS) — The body of the late Dr. Giora Josephtal, the Israeli Minister of Development and Housing, who died after a heart attack in Lucerne on Wednesday, was flown to Israel aboard an El Al plane.

At the airport Mr. Kadish Luz, the Knesset Speaker, and members of the Government awaited the aircraft. The coffin, draped with the national flag, was transferred to an Army vehicle while a chaplain recited kaddish. The coffin, covered with wreaths from the Swiss Government, the city of Lucerne and the Israeli Embassy in Berne, was brought to Jerusalem and lay in state in the Jewish Agency's courtyard.

At Kibbutz Gal Ed, a funeral was held and eulogies delivered by Mr. Levi Eshkol, Mr. Kadish Luz and Mr. Moshe Sharett.

Mr. Josephtal's place in the Knesset will be taken by Mrs. Hanna Lamdan who was 43rd on Mapai's list in the last elections. His place in the Cabinet is not expected to be filled yet. Mr. Joseph Almogi, originally appointed Minister without Portfolio, will continue to act in Mr. Josephtal's place as he has done for the past few months.

BORN IN GERMANY

Dr. Josephtal had first a heart attack about four years ago when he was Secretary-General of Mapai. He recovered sufficiently and became, for the first time, a member of the Government after the 1959 elections. He was regarded as one of Mapai's most capable leaders among the "young".

Dr. Josephtal was born in Nuremberg on August 9, 1912 and graduated at Heidelberg, Berlin and Munich universities. He served at the Youth Aliya offices in Germany until 1938 and then as the Jewish Agency representative for Europe before directing the "illegal" immigrants' camp at Atlith from 1941 to 1943.

MONTREAL Synagogue News

BETH ZION CONGREGATION. Spiritual Leader: **Rabbi Sidney Shoham.**

The **Bantam Congregation,** with a membership of over 125 children from 4 to 10 years of age, who met every Sabbath morning during the months of June, July and August, under the direction of **Judah Mintz,** concluded their summer season last Saturday. Certificates of attendance were presented and a Kiddush followed. Services will be conducted this coming fall, immediately after the High Holy Days, under qualified leadership.

The **Volunteer Men's Choir,** under the direction of **Cantor Tibor Holozer** and **Rev. Alex Lindenfeld,** are in rehearsal. **Messrs. Dave Segal, Barry Bernstein, Sam Rappaport, Morris Rapkin, Arthur Shiller, William Ratner, Jack Frost** and **Ben Tucker** are contributing many hours of practise. **Rabbi Iz Tennenberg** and **Cantor Morris Hollinger** will officiate in the Parallel Services to be held in the Social Hall.

Rabbi Fred Heuman, Principal of the **Afternoon Hebrew School and High School Institute,** is available for interviews. Registration is now taking place. The Nursery and Pre-Nursery classes will accept registrants on a waiting list.

Among the teachers for the afternoon school are: **Mrs. B. Guttenberg, Miss Elana Klioth, Rabbi Morris Spiro** and **Rabbi Fred Heuman,** principal.

Sherry Seidman and **Jason Balinsky** have been chosen to represent the teenagers of Beth Zion at the **Eighth Annual Torah Leadership Seminar** conducted by the Community Service Division of Yeshiva University from August 24th to September 3rd at Camp Monroe, Monroe, N.Y. They will join 300 other young people from all parts of the United States and Canada and participate in seminars conducted by the staff of Yeshiva University Faculty and guest instructors, with Yeshiva University students as advisors.

Plans are being formulated for an active Adult Program for the coming season. **Rabbi Sidney Shoham,** spiritual leader. **Cantor Tibor Holozer** and **Rev. Alex Lindenfeld** are available for interviews daily.

The **Youth Program,** conducted in conjunction with the Y.M.-Y.W.H.A., with **Rabbi Iz Tennenberg** as supervisor, announces deep interest among teenagers.

MONTREAL OBITUARIES

Asner, Isser. On Sunday, August 19th, 1962, beloved husband of Pauline Alexander, brother of Miss Leah Asner, J. David, Mrs. Boris Wigdor (Rebecca), Joseph and Esther.

Baker, Hyman. On Monday, August 20th, 1962, husband of the late Annie Koslov Baker, stepfather of Mrs. Dora Brody, grandfather of Leonard, Bernard, Herbert and Ethel Brody.

Braunstein, Sarah (Solomon). On Saturday, August 18th, 1962, beloved wife of Jack Braunstein and mother of Mrs. Charles Schwartz (Tillie), and Mrs. Jack Levine (Hilda), sister of Mrs. Bertha Abrams and Mrs. Celia Yellin; also survived by 3 grandchildren.

Gertel, Sulamith. On Saturday, August 18th, 1962, beloved wife of Leo Gertel and mother of Morris, sister of Morris Freiheiter.

Goodz, Bette Sheila. On Sunday, August 19th, 1962, beloved daughter of Rose and Saul Goodz of Ste. Sophie, sister of Carol, Mrs. Leonard Simon (Myrna) and Donna.

Jacobs, Mary Miriam. On Saturday, August 18th, 1962, beloved mother of David, sister of Michael Jacobs of Australia.

Kukis, Bernard. On Monday, August 20th, 1962, beloved husband of Eva Naimovitch Nathans, brother of Mrs. Max Mitchell (Gertie).

Pellatt, Moses. On Monday, August 20th, 1962, beloved brother of Mrs. Rose Dick, Mrs. Eva Tessler, Mrs. Bea Myers, Harry, Jack, Mrs. Sarah Trier, Al and Bernard.

Segal, Sarah. On Monday, August 20th, 1962, wife of the late Moses Segal, beloved mother of Nessie, Bella, Mrs. Ruth Cohen, Mendel, Dr. Abraham J. Segal, Harry and Dr. Sydney Segal, sister of Dr. J.S. Budyk and Harry Budyk; also survived by 10 grandchildren.

Sher, Marc. On Monday, August 20th, 1962, beloved son of Mr. and Mrs. David Sher, brother of John, Daniel and Deborah, grandson of Mrs. Hyman Sher of Worcester, Mass.

Zacharin, Harry. On Sunday, August 19th, 1962, beloved husband of Anne Levy and father of Mrs. Sandra Miller and David, brother of Mrs. Nathan Wollow (Sarah), Saul, Joe and Bill; also survived by 2 grandchildren.

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1962-3 NEW YEAR'S EDITION 5723

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1 — Mr. & Mrs. John Smith, 110 First St. wish their friends and relatives a happy and prosperous New Year.

2 — Mr. & Mrs. John Smith and Children, Joe, Paul & Harriet, 110 First St. extend greetings to all their friends and relatives, for a happy New Year.

3 — May the New Year bring to you and yours all the blessings of Peace, Health, Joy and Happiness. Signed ..... Lil and John Smith and family, 110 First St. Toronto, Ont.

4 — Greetings and sincere good wishes for a healthy, happy and prosperous New Year. — Lil and John Smith and family, 110 First St. Toronto, Ont.

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RELIGIOUS ZIONISTS

DEMAND "SUPREME AUTHORITY" FOR JEWISH EDUCATION PROGRAM

JERUSALEM (JCNS) — A "supreme authority" for religious education is to be established according to a resolution passed by Mizrachi Hapoel Hamizrachi World Conference which concluded it's five day sessions last week. It's task will be to encourage religious education in Israel from kindergartens to high schools, according to World Mizrachi leader Moshe Shapira.

The new authority will be an autonomous organisation under the aegis of both the Israelis and members of the movement abroad.

The conference also decided to set up a special department aimed at providing rabbis, teachers and schochetim for Diaspora communities who are in need of them. The situation of some of these communities was said to be serious, particularly in South America where a number of them have no religious leadership at all.

MOSHE SHAPIRA Minister of Interior and of Health

SAM FACTOR SAGA

(Continued from prage 4)

deplorable that the Hebrew Journal in its issue of July 2nd should have made the following sectional appeal:

"It is time for work

"The desired happened

"The request was granted.

The Liberal party with the consent of the party leader have nominated a Jewish candidate in Centre West Toronto, a neighborhood which has thousands of Jewish residents, citizens of Canada and voters. Therefore it must be the verdict of all to settle a question which is dear to the Jewish heart to work in unity for the selection of the Jewish candidate. The nominated candidate is well known to the citizens of Centre West. He is now their representative in the City Council and has the confidence of every right thinking person and therefore the work must begin to see that the Jewish vote must go to him.

"Votes alone are not enough. There must be the purpose of everyone to see that the 12,000 Jewish voters in West Centre shall register and only with them can the election be retained.

"Up to now Montreal and Winnipeg give Jewish representation.

"Let us hope that we shall not remain an orphan in the coming election.

"To the work — with energy — for the selection of Sam Factor as the Jewish representative in West Centre".

The Liberal - supporting **Daily Star** ignored the rumblings of the Telegram until the balloting was over and the votes were counted. The Star then produced an editorial in reproof of the Telegram for the way it handled church (taking care to include some well-chosen words of praise for Tommy Church). There was little else in the election that could provide much satisfaction for the Star — it was the election, be it remembered, that saw R.B. Bennet and the Conservatives trounce Mackenzie King. One of the few bright spots for the Liberals was this victory of Sam Factor — it was the first breach in Tory Toronto that the Liberals had made in a generation. Here is what the star said on July 29, the day after the election:

WELL DONE, SAM FACTOR

An election which saw the end of an almost solid Quebec saw also the end of an entirely solid Toronto.

In West Centre Alderman Sam Factor scored a notable victory over ex-Mayor T.L. Church who had represented North West Toronto since 1921 and who had been shifted to the riding where he met his defeat, to meet the demands of the Conservative machine. Mr. Factor is to be congratulated upon his splendid victory following as it does upon useful services in City Council where he represented Ward four in 1926, 1929 and 1930. He is an able, public spirited citizen and will be a credit to Toronto at Ottawa. His victory was in part a manifestation of the desire of his race for representation there. Another Samuel and another barrister, Mr. S. W. Jacobs of Montreal, paved the way for Hebrew representation in 1917 and has been successful in succeeding elections...

...It is regrettable that Mr. Factor's election did not involve the defeat of some less worthy member of the House. But Mr. Church is the victim not of his opponents but of the Conservative machine. It is that machine which ruthlessly ousted him from a safe seat to contest West Centre. The same machinery which functions to defeat Liberals functioned to defeat T. L. Church. Not in the best of health and after years of service he finds himself out of office through party ingratitude.

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BIRTH ANNOUNCEMENT

Rabbi & Mrs. Solomon Spiro are grateful for the birth of their son at Scarborough General Hospital on August 24. Grandparents: Rabbi & Mrs. Joshua Spiro, Detroit, Michigan and Mr. & Mrs Max Tanenbaum.

UNVEILING

The unveiling of a monument to the beloved memory of Goodman Cait, will take place on Monday, Sept 3, 11:00 am. at Dawes Road Cemetary - Beth Tzedec Section. Relatives and friends are invited to attend.

UNVEILING

The unveiling of a monument to the beloved memory of Chaim Eli (Hyman) Bleeman. Past-president of the Drildzer Synagogue will take place on Sunday Sept 2 at 2:30 p.m. at Dawes Road Cemetary - Drildzer Section. All relatives and friends are invited. Cars leaving from Drildzer Synagogue Markham and Ulster at 1:45 p.m.

UNVELLING

In memory to the beloved Hebrew teacher (Rab.) Leibish Noble late of Eitz Chaim Talmud Torah a monument will be placed at Roselawn Cemetary, Eitz Chaim Talmud Torah section on Sunday September 2 at 11:00 a.m. Cars leaving 10:30 from 1 Viewmount Ave.

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The unveiling of a monument to the beloved memory of Israel Itsche Bleeman will take place on Sunday Sept 2, at 11 a.m. Roselawn Cemetary, Eitz Chaim Section.

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